

The Christian Statesman

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IMPORTANT ANNOUNCEMENT

The Rev. Irvin Aiken Blackwood, A.M., B.D., of Pittsburgh, Pa., has recently been chosen editor of THE CHRISTIAN STATESMAN, with the understanding that the present Outlook and Editorial writers—Drs. T. H. Acheson and R. C. Wylie—will still retain some connection with the journal, though not write for it so extensively as hitherto. It is probable, however, that each issue, for a time at least, will have something from their pens.

Mr. Blackwood is also to have charge of the management of the journal, in co-operation with the General Superintendent of the Association and his Assistant. The able staff of contributors are all to be retained. The new editor takes charge the first of this month and we bespeak for him the hearty co-operation of all our readers.

Mr. Blackwood is well qualified for the position to which he has been chosen. He is a man of scholarly attainments, painstaking and studious. He has had experience as a teacher, preacher and writer. Moreover, in his postgraduate work in Columbia University he specialized on political philosophy which cannot but be of special value to him in his new position.—Managing Editor.

The Outlook

Philadelphia has not added to her reputation, nor to that of her State, by the recent primary election scandal.

Corrupt Politics

A policeman was killed, and a prominent political leader was seriously injured. The mayor of the city, a police lieutenant, and a political leader, are under bail, and are awaiting a hearing before the Criminal Division of the Municipal Court. The ward is called "The Bloody Fifth." The mayor thinks the whole affair is "deplorable." Whatever the outcome, the situation calls attention to the deplorable condition of our city politics, and recalls the drastic remark of Dr. Josiah Strong in one of his books that holding a municipal office in a large city almost impeaches a man's character. Corrupt politics thrives in the city. Where there is the most need of government, and of good government, there we have the worst. At the date of this writing two candidates, chosen at the primaries, are be-

fore the city of Pittsburgh for the office of mayor, and one of them will be chosen; and yet both seem, either in themselves or their associates, pre-eminently unfit to rule any city, large or small. When civil government, national, State, and municipal, is founded on the Word of God, and candidates are required to square with a righteous public sentiment, then, and only then, will we have proper government. The will of the people, and specially the will of the worst of the people, will never produce righteous and effective civil government.



Patriotism found its way into the Pennsylvania Sabbath School Convention which met recently in Pittsburgh, and was given prominent recognition, not only in addresses, but also in the resolutions adopted by that important assembly. A special address

Protect the Flag Defenders

was given on the Liberty Loan, and co-operation in this great financial movement was urged in the resolutions. Our country is one, and its support in the present hour is a duty. This convention also kept properly in mind the needs of our young men who have gone forth to the camps to prepare for the defense of our nation. The closing words of the resolutions are:

This convention, representing the Sunday schools from which have gone thousands of young men to the defense of the flag, demands that the same rules and restrictions in force in this country for protecting our soldiers from vice and forbidding the use of intoxicating liquors, shall be at once made effective in the camps abroad, and that this convention notify President Wilson and the Secretary of War of the adoption of this resolution. In view of the hurtful effect of cigaret smoking upon the mind and body, we deplore the furnishing of them to our boys in the Army and Navy as tending to destroy their highest usefulness and efficiency. As Christian patriots we protest the inconsistency of our government in demanding the conservation of and reduction in the use of necessary food, while at the same time permitting and encouraging an enormous waste of food products in the manufacture of wines and beer, and we urge upon the President the same action regarding wines and beer as already has been taken effecting the production of whiskey.



One of the most significant and encouraging events in our nation's recent history, though not given prominence by the press of the country, was the passage by Congress of the concurrent resolution asking the President to appoint a day of prayer for the success of our armies. The resolution passed the Senate unanimously on September 11,

and the House on October 4; also unanimously. The wording of the resolution itself is as follows: "Resolved by the Senate (the House of Representatives concurring), That the President of the United States be, and he is, requested by Congress to issue a proclamation, designating a day of prayer and calling upon the people of this country on such a day to assemble in their various places of worship, and there offer prayer to Almighty God for the success of our armies and victory for our cause in this conflict."

This resolution is by no means as complete, from a moral point of view, as could be desired. While the following expression is used in the preamble, "Whereas it is in accordance with the customs and traditions of this country as a Christian nation," there is no more definite or further mention, in the resolution, of the Lord Jesus Christ, through whom alone nations as well as individuals must come to God; and the resolution also contains no confession of national sin, which in view of many facts and conditions in our national life would be highly appropriate.

This action of Congress brings vividly to mind the somewhat similar resolution of the United States Senate in 1863, proposed by Senator Harlan of Iowa, and passed also by that body without a dissenting vote, asking for a day "for national prayer and humiliation," and saying that we were encouraged in that day of trouble to seek God "for succor according to his appointed way, through Jesus Christ." This earlier resolution was passed on March 3, 1863, and on March 30 President Lincoln appointed April 30 following as a day of prayer, saying in his memorable proclamation that "it is the duty of nations, as well as of

men, to own their dependence upon the overruling power of God" and "to confess their sins and transgressions in humble sorrow."

Our nation has taken an important step in the passage of this recent resolution unanimously by both houses of Congress; and our President, no doubt, in response to this request will call us to a day of prayer, and this will be another forward step by our great nation, and we can then look with much more confidence for victory for our arms. While the great majority of the American people will appeal to God through Jesus Christ on such a day of prayer, it is to be sincerely hoped that the President will not omit from his proclamation "the name which is above every name."

In connection with the passage of this recent resolution proposed by Senator Myers, it is pleasant to recall the interesting and dramatic interview related in our last issue, of the General Superintendent of the National Reform Association, before the House Military Affairs Committee, when he championed the resolution not yet passed by the House. No more loyal, able, prominent, and effective presentation and defense of the great principles for which this Association stands has been made in recent years. The door was opened in the providence of God, and the final result in Congress may have been more or less affected by this hearing.

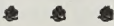


Since the above paragraph was written President Wilson has designated Sabbath, October 28, as a "day of prayer for the triumph of American arms;" and before the date of this issue the day will be observed. The President in this important proclama-

tion emphasizes the excellence of the American people and the exalted motives that impel us to take part in this world struggle. It is an encouraging fact that such a day for national prayer has been appointed. It shows dependence upon the part of the nation upon God. The President also in designating such a day acts in harmony with his own personal relation to God, and it is certain that in this world crisis he appeals daily to him in behalf of the nation over which he has been called to rule. It is not, then, with any purpose of disrespect to a Christian leader that sincere and profound regret is here expressed that the note of national humility and confession is wholly absent from the proclamation. Rather, the excellence of the nation, of which, of course, there is much, is magnified by standing apart in the proclamation from any acknowledgment of sin. It is clearly the duty of a nation, as well as of a man, in time of affliction, to examine into its attitude and behaviour towards God; and such national examination in the present hour would have found not only noble motive in connection with the war, but also much that is culpable in our nation's life. The nation is at present engaged in as serious a moral struggle with the liquor traffic as it was in the civil war with human slavery; and it is also a sad fact that the immoral traffic is being continued with the consent of the President. We are guilty as a people of most flagrant violation of the Sabbath. We are, just as plainly, national violators of the law of chastity through our numerous unscriptural divorce laws; and we are at present, as well as formerly, elevating to positions of great trust leaders of the Mormon hierarchy, which is widely and ener-

getically using this hour of tremendous men-slaughter for the proclamation of its abominable doctrine of polygamy.

It may be that no specific catalogue of public evils should have marked this call to prayer, and opinion would differ as to what and how things should be condemned, but a recognition of national unworthiness and a suggestion of prayer for forgiveness would seem an essential preface to a petition for divine blessing; to a prayer for success for the American arms. The deep humility and humble confession which are such marked characteristics of Lincoln's fast proclamation would have been just as appropriate now as they were a half century ago, and would have pointed out more clearly the way to answered prayer. It is true of a nation, as well as of a man, that if we hide iniquity in our hearts, the Lord will not hear; but that if we confess our sins, he is faithful and just to forgive us our sins.



In the editorial department of a recent number of the *Christian Endeavor World* the writer quotes with strong and vigorous

**The Soldier
and
Brutality**

disapproval from the *Boston Herald* the following words of an army major in Massachusetts concerning the training of American conscripts: "We've got to make these men dirty fighters. We've got to make them dirty in mind and action. They've got to be dirty in their facial expression, in their every aspect they've got to be dirty. They've got to have the vicious look that shows a purpose to kill, kill, kill." It seems almost unbelievable that any man of sanity and respectability would use such words, yet it appears that the paper first quoted vouches for the

statement, and the writer of this present paragraph knows by direct information from another camp that at least on one occasion an officer asked the men what they washed their bayonets in, and the reply shouted back by them was: "Blood." The *Endeavor* editor in his comment remarks that he is aware that war is not a thing of kid gloves and rose water, and that a soldier cannot always keep his hands free from soil, but that to intimate that he should be dirty in mind and action, in facial expression, and that he must have a vicious look, is earthly, sensual, and devilish. No sentiment, he thinks, would be better fitted than that to multiply the number of pacifists a thousand-fold, and if it prevailed throughout the country, it would do more to stop volunteering than anything that could be said; but he thanks God that such a depraved view is not held by most of our officers, and says a soldier may be clean in body, mind, and soul, if he believes he is fighting for a righteous cause, and refers to such soldiers as Havelock, Chinese Gordon, Stonewall Jackson, and O. O. Howard.

War is often referred to in these days as hell, but those who do so may know a great deal more of war as carried on by Germany than of the sad conditions of the latter place as described in the Word of God. Yet the inhumanities, the atrocities, the indescribable sufferings of the present war make it more like the final condition of the lost than anything that has yet taken place on this earth. But these facts in no wise justify a resort to hatred and viciousness. It is necessary to fight fire with fire. It is necessary to employ stern methods in any war, and specially with an enemy that has trampled so ruthlessly upon all the

rights of humanity; but even this war does not justify hatred, revenge, and cruelty. We are fighting for humanity. Let us be humane. We are fighting for liberty. Let us be noble. We are killing men. Let us do it with regret. Let us push the battle to the gates, no matter what it costs; but let us do it without malice. We are fighting for humanity and righteousness; and God grant that our sons may come out of this conflict with clean hands and hearts!

It is interesting to quote here the words of Secretary Daniels concerning the morals of the soldier. Though spoken in a different connection they are appropriate here:—"From every standpoint, military, political, moral, it is, above all things, our duty to protect these youths, so that we can say to the mothers of the country when the war is over: 'We return your sons, made strong by suffering, made wise by discipline, no longer youths, but men, tried in the fierce flame of war, as worthy of their place in your family circle as they were when they left home'." How different from the words attributed to the army major and quoted above!



The Second Liberty Loan has been called for, and other loans may be required before the tremendous needs of this war are met. For the prosecution of the war men, munitions, ships, food, clothing, and money are necessary. We are giving our sons. Hundreds of thousands are drilling day after day in the many camps throughout the country. One hundred thousand of our boys are already on European soil. But men alone will not fight our battles. The

farmer can plow and reap with the thought that he is helping to fight the battles of his country, and for the world's freedom. The mechanic can produce ships and munitions, and should do so with a motive higher than personal profit. Patriotism will guide the tailor's needle, and move also the hand of the "butcher, the baker, and candle-stick maker." The middleman can feel that his efforts help to meet the great emergency. The transformer and transporter of goods have their essential place in national movement and efficiency. The Red Cross worker fills a necessary niche in this hour of world need. But in connection with such financial plans as the Liberty Loans all of us, no matter what our occupations or relationships, can help directly and immediately by the contribution of money. Money represents every war necessity mentioned above except men. Dollars mean guns, and shells, and clothing, and food, and coal, and ships. Dollars mean aeroplanes and submarine chasers. Dollars mean bread for the boys in the trenches; and hospitals, and nurses, and medical supplies. Hence the need that all shall rally to the government calls for financial aid; corporations and individuals, employer and workingman, millionaire and street sweeper, teacher and preacher, manufacturer and merchant, soldier and sailor, stenographer and housewife;—all can take hold individually or collectively. Your touch on the financial wire goes straight through to headquarters.

To contribute to the Liberty Loans is encouraging from the self viewpoint. The bonds are the safest kind of investment; as safe as the government itself. They bring a good return. They

are exempt from all State, municipal, and local taxation, except estate and inheritance taxes, and all Federal taxes except superincome taxes, excess-profits taxes, and inheritance taxes. At least this was stated concerning the recent Second Liberty Loan. It was said also in connection with this loan that every dollar will be spent in this country. It remains in circulation at home. It builds up American industries and pays American labor. This is surely not the highest motive in furnishing it to the government, but is a fact that helps to make the loan more attractive.

It is true that this particular loan will be made before this issue of this journal will appear, but other loans to our government may be necessary, and it is also gratifying to reflect on the meaning of this recent loan and the results it will accomplish. In a recent number of the Literary Digest attention is pertinently called to the fact that our allies in Europe have borne the heat of battle for three years; but they are living and fighting buoyed up by the knowledge that we are coming with all our tremendous offensive of men and money to their assistance, and that every day while they wait for us they lay down their lives by thousands, either in battle or in the territories made desolate by war. And to our troops at sea or on the fighting line this loan, says the writer, will be as if we said to them: "Boys, we are going to back you to the limit. Not a dollar will we stint. Nothing is too much for you, nor too good for you. We're going to see to it that you get all you want to eat, and to wear, all you need to make you invincible in battle, sure of victory, and to help you finish your job gloriously."

A remarkable address, entitled "The World on Fire," was delivered at the before mentioned convention by Clinton N. Howard, **Mr. Howard** of Rochester, New **on the War** York. Mr. Howard spoke for an hour and

thirty minutes, holding the tense attention of his audience by his rare humour and force, and then announced that he was not near through. In most graphic manner he portrayed the world situation, described the patience of America before entering the war, urged support of the President, for whom he did not vote, painted clearly the atrocities of Germany in the war, and called attention to the tremendous task we have set before us. We quote in part from the address published in pamphlet form. He said that the Prussian buzzard must not be allowed to hatch its bloody brood of military despotism in the nest of the American eagle. If Germany wins this war, it means the yoke of military despotism imposed upon the world for generations to come. "Here I am, my country, and here are my three sons; we hate war, but we are not willing to pay that price for peace." "We fulfilled the law and the gospel before we hit back. Belgium was waylaid, robbed and left half dead; Uncle Sam went to the rescue with food and raiment, and was hit on both cheeks, in both eyes and on the nose before he struck a blow in self defense. There never was a nation that went to war with greater provocation, greater hesitation, and with greater regret than the United States entered this war. Due to causes altogether beyond our control, against our most ardent prayers, and contrary to the desires of ninety-nine one-hundredths of the

American people, we have been sucked into this vortex of bloodshed, carnage, and war. God only knows for how long; he alone at what cost to the nation. Let it not be forgotten we are at war with an enemy that has held at bay the combined armies and navies of the four giant nations of Europe, outnumbering her in men, money, and munitions, and after three years not a battle has been fought on German soil, not a ship of the vast fleet safely housed in German harbors has been sunk. We have embarked upon a task that for three years has proven too much for the combined military and naval powers of the world, excepting our own. We are not insensible to our numbers, our wealth or our size as compared with the foe we have challenged, but it is not a question of numbers, wealth or size; it is a question of organization, efficiency and preparation. War is no longer a collision between two armed forces; war is a contest of economic resources. The man at the forge and in the furrow is as much at the front as the man in the trench; the man behind the plow is as much a soldier as the man behind the gun. The secret of victory, Nestor told the Greeks, is getting a good ready. To be prepared is half way to victory. . . The American people do not yet seem to realize that they are at war. The same indifferent, heedless throng goes scurrying along; the same booze-hoisting, cigarette-puffing, gum-chewing crowds go swaggering along our Boweries; the same silk-stocking scions of society go joy-riding along our boulevards without realizing that we are walking on the edge of a crater. They seem to think that with the United States in, the war is over; on the contrary the war for us is only begun." These words may seem to

some a little extreme, but the attentive listener to this remarkable address could not fail to have his vision broadened as to the meaning of the war, the magnitude of the task before the American people, the need of diligent preparation and sacrifice, and of unswerving loyalty to our country in this crisis hour. There are multitudes of the American people who are not awake to the emergencies that face us. It is an hour that imperatively calls for unity, effort, sacrifice, prayer, and faith.



A movement is on foot in the Pittsburgh community to have the Washington authorities extend the dry zone to plants of all kinds in this district which are contributing in any way to the maintenance of operations against Germany. It is said that initial steps to this end have been taken by coal mine operators, manufacturers, munition plant heads, and representatives of the oil industry. Appeal to the government assumed definite shape as the result of the experience of the Bessemer Coal and Coke Company, the Superior Fuel Company, and the Ford Colliery company, who claim that the output has been lessened at the rate of two thousand tons of coal a day, because of illegal places of selling liquor near the mines. Industries have also been affected adversely by the legal saloons. A general superintendent is quoted as saying that there is evidence of lowered efficiency, from strong drink, and of lessened output in all coal mines and munition plants in the Pittsburgh district. A high official in the Carnegie Steel Company also says:

Business and the Saloon

"This dry zone can't come too quickly for us. The highest efficiency of skilled output demands sober heads and steady hands, with uninterrupted application to the tasks demanded by the war." Mr. John E. Gill of the Dry Federation of Pennsylvania is also connected with this movement. The superintendent quoted above says: "The men lose many days getting over their drunks. The constable here claims that he is continually making reports to the authorities without getting results, as these are illegal places set up to rob the men of their money. I have the impression that legalized places would be no better, and for the sake of the nation and what it stands for, and what it must continue to fight for, it will be a recreative measure for the authorities at Washington to listen to the appeal of many manufacturers zone to the industries." Thus we have and mine operators to extend the dry splendid business testimony as to the evil of strong drink and of the saloon. Thus the war is pointing the way to prohibition. May those in high place have the vision and the courage to see that the hour for local and national prohibition has dawned, and lead the way to the speedy and permanent abolition of the saloon.



The question, When will the war end? has recently been discussed with considerable care in a dispatch from

Washington. Of course

Another prognostication is very
Year of uncertain, even when
War indulged in by those
who may have far

wider means of investigation and much fuller information than the average reader. There are too many conditions that are not fully known; and

there is a strong tendency to overestimate our own side in the conflict and to underestimate the strength and endurance of the enemy. Also more than one unforeseen event may have much to do in deciding the final result. However, the dispatch referred to does not give encouragement that the war will cease before a year from this date. It states that it is now possible to say, in the light of information received from agents of our country abroad, and from all reliable sources of opinion, that the general sentiment is that the central powers will face defeat and be prepared to make substantial concessions for peace with the end of the next fighting season. Our government is preparing for military activity of at least three years duration, and does not propose to lessen its preparation in any degree, yet there is a growing feeling that Germany and her partners cannot hold out beyond the winter of 1918. However, well-informed officials point out that it is well not to be too optimistic. Preparedness is going steadily forward on our part, and it is thought the central powers will be surprised when they come to feel the force of American military and naval methods. There is danger, however, in underestimating Germany's reserve strength, both military and economic. Officials are guarding against being misled as to conditions in Germany, as they understand that Germany is misled as to conditions here. The latter country has made much of the opposition to the war carried on in this country by the pacifists. It seems plain that the leaven of democracy is working in Germany; the mutiny among the seamen being a case in point. Another hopeful fact in different ways is that the Prussian

autocracy is resisting the effort towards democratization. Conditions in Austria are more encouraging also for the entente allies. The new emperor is apparently afraid that he will lose his crown unless peace comes soon. The army there is so worn down that, according to cable from Berne, the Landsturm has been called upon for first line duty. Our government is prepared to drive smashing blows into the German defense with the resumption of active fighting next spring; and President Wilson is keen for the participation of the American fleet as well as the army; and the encouraging reports of the lessening of German resistance are believed to have stimulated instead of weakening that determination. In such a forecast as that here considered the moral element is not taken into account, and it may have immeasurably more to do with the time and manner of the close of this war than any other consideration. God is moving behind the scenes, and if nations will not learn the lessons such a catastrophe is intended to teach, there may be such interruptions, upheavals, and reverses as will upset all human preparations and expectations. It is well for us to move steadily and vigorously on in our preparation, but the result and its time rest with the Governor among the nations.



It is a matter of profound disappointment that the food conservation bill as finally adjusted is not more radically on the side of temperance. The burden of responsibility for this failure must rest upon the United States Senate, the President, and upon

certain temperance leaders. The bill in its relation to temperance prohibits the use of foods, fruits, food materials, or feeds in the manufacture of distilled spirits for beverages, leaving to the judgment of the President what quantities of such materials shall be used for beer and wine. It also authorizes and directs the President to commandeer distilled spirits in stock or bond for military needs. The matter of importing or exporting liquors does not appear to be settled by congressional legislation, except that the President evidently has power to admit wines.

In connection with the report in the daily press of a recent meeting of the Allegheny County Woman's Christian Temperance Union it was stated that many of the members of the W. C. T. U., acting as individuals, have refused to support the movement for food conservation as outlined by the Hoover administration. It is difficult somewhat to refrain from sympathy with the words of the President of this county organization when she said:

We have been called upon to economize in every way; to eat one slice of bread less per day when many have no bread; to have meatless days when thousands have meatless weeks; war gardens have been made and cultivated in response to the request of our President and food dictator that we may conserve our food products not only for ourselves but for our Allies. What shall we reply to such an appeal when the brewers are worse than wasting one hundred fifty million bushels of grain and thousands of barrels of molasses every year in the manufacture of that which has made hundreds of thousands of our young men unfit for either the National Army or the army of workmen?



Editorials

LUTHER'S POLITICAL THEORIES

Luther's work of reformation originated in a sincere desire and purpose to remove errors concerning the way of salvation. So many corrupt practices in connection with the application of the benefits of redemption purchased by Christ prevailed and were authorized by the Roman Catholic hierarchy that it finally dawned upon the mind of the reformer that there was something radically wrong with the whole system. It has been said that Rome never departed from the truth of the gospel on this matter of salvation. If this means merely that the divinity of Christ, his vicarious death, and the necessity of becoming partakers of his saving merit have never been denied the statement is true. The errors of Roman Catholicism relate largely to the method whereby sinners come into possession of Christ's saving benefits. It was held that these benefits can be dispensed only by the priests through the medium of the sacraments. The whole process had become largely a matter of merchandise. Luther did actually teach an entirely different religious system. Doubtless there were some Roman Catholics being saved before Luther's day, but their salvation was not obtained in the way in which the hierarchy claimed to be dealing out salvation. To the average Christian of our day this great reformer is known chiefly for his work along the line just indicated. His ninety-five theses relate almost exclusively to the sale of indulgences and the errors and corruptions directly connected with that traffic. But he based his crusade upon the Word

of God. If he consistently adheres to that Word there will be far-reaching results. One of these, following directly from his view that we are saved by faith in Jesus Christ, was to annul the function of the priesthood by making every believer a priest. This of course led to the annulling of the claims of the papal hierarchy itself. It was not long therefore until Luther was ready to declare that the pope is antichrist. But the pope claimed civil as well as ecclesiastical jurisdiction. If he is antichrist because he has usurped Christ's prerogatives in the ecclesiastical sphere, what shall be thought of his claims in the civil sphere? It was not along this line however that Luther arrived at his opinions on political problems. He was led to discard entirely the old mediaeval theories about the church and the necessity of its offices in mediating salvation, and it seems that this was his chief line of approach to the problem of the functions of civil government.

First of all, as to the origin of civil government, Luther held that it is a divine institution. It was not possible for him to escape this conviction because it is so plainly revealed in the Scriptures. He also held that it is founded in the laws of nature. He believed that God in creation inscribed upon the heart of every one the law of nature which involves the idea of civil government. But Luther held that civil government is a necessary evil because of sin. He went even further and declared that although sin has entered Christians have no need of it. His views are expressed in the following words: "If all the world were com-

posed of true Christians, no king, prince, lord, sword or law were needful or of any use. What would be the purpose of these, since Christians have the Holy Spirit in their hearts, who teaches and persuades them not to do any harm, to love all mankind, to suffer wrong, even death itself, from everyone cheerfully and willingly." Of course it is not hard to show the inconsistency that lurks in these teachings. If civil government is actually instituted by the law of nature impressed upon the heart of each one in God's creative act it did not originate because of sin. And while the Holy Spirit does inculcate all that the reformer claims in the above quotation it does not follow that professing Christians always obey his teachings. Neither is it to be inferred that even if they did there would be no need of civil government for other purposes.

Luther had a great deal to say about the sphere of civil government and its specific functions in that sphere. After he reached the conclusion that the hierarchy is essentially antichristian he changed his view as to the proper relation of church and state. The mediaeval theory about the visible church was that it is the kingdom of Christ, and that the pope is the viceroy of Christ in the administration of its affairs. It follows therefore that if nations are to sustain any relation to Christ's kingdom they must be subordinate to the papal hierarchy. This doctrine was most assiduously taught by the popes and by the most orthodox of Roman Catholic theologians. It was frequently stated in papal bulls and explained and enforced in theological works. Luther renounced the doctrine in its entirety. He held that wherever the gospel is proclaimed there is the kingdom of Christ. It seems strange

that it has been so hard for Protestants to get rid of the Roman Catholic notion that the church is the kingdom. With his new views of the church it became necessary that Luther should formulate definite theories as to the sphere of civil government. He reached the conclusion that a Christian man not only has no real need for the State but also that the church itself should exercise no control over him. He believed that the end of the world was near and that Christ would soon appear. Because of his views as to the imminence of Christ's second advent premillennialists have claimed him as an advocate of their theory. But Luther had no sort of use for premillennialism. He condemned it in the strongest of terms. He held that Christ would soon come for the purpose of raising all the dead and of pronouncing judgment upon all, both the righteous and the wicked. But he held that many sinners must yet be saved before that terrible day of the Lord and that the church should devote all her energies to this one task of saving sinners. He thought there was no need of spending time with anything else, not even with the exercise by the church of any authority over her members. Of course these extreme views were afterwards somewhat modified, and he formed a plan for the thorough visitation and supervision of church members. But his views as just described led to certain entanglements of a very troublesome nature. The Anabaptists accepted literally his views as to the uselessness of civil government for Christians and resolved to put them into practice. The result was the Peasants' rebellion which was designed to overthrow all government. Luther strenuously opposed such a movement. He lost faith in the ability of even professing Chris-

tians to govern themselves and reached the conclusion that the church should be governed by the state.

And yet he protested against union of church and state. In a work on civil government he said: "God has ordained two governments among the children of Adam,—the reign of God under Christ, and the reign of the world under the civil magistrate, each with its own laws and rights. The laws of the reign of the world extend no further than body and goods, and the external affairs on earth. But over the soul God can and will allow no one to rule but himself alone. Therefore where the worldly government dares to give laws to the soul, it invades the reign of God, and only seduces and corrupts the soul." "Faith is a voluntary thing which cannot be forced. Yea, it is a divine work in the spirit. Hence it is a common saying which is also found in Augustine: Faith cannot and should not be forced by anybody." He opposed the death penalty for heretics. He believed that a good degree of liberty both of belief and of speech should be allowed. But here again he was not always clear. The German law forbade both heresy and blasphemy. But what is blasphemy? It took Luther several years to decide. He finally reached the conclusion that blasphemy is all public teaching and slander against a public article of faith, as for example, against an article of the Apostles' Creed. To teach that Christ is a mere man, that he did not atone for sin, that there will be no resurrection, that there is no heaven or hell, is blasphemy and those guilty of so teaching should be banished. The reason was that such teaching would be considered as subversive of the social order.

It is not quite clear just what Luther did believe as to the authority of the Bible in civil affairs. Then as now there may have been extreme views held by others. Some doubtless held that the very laws found in the Bible are literally binding in civil life. It is said that "Luther freed the secular life from the tutelage of the letter of the Bible." If this means only that he denied that the very forms of law as found in the Mosaic code are now binding in civil life it is true. But certainly the great reformer did not teach that the fundamental principles underlying and embodied in the Mosaic legislation are not now binding in the civil sphere. But the distinction which he draws between civil and ecclesiastical government is far from accurate. To say that in the church we have the reign of God under Christ, but in the state the reign of the world under the civil magistrate is making a distinction that does not exist. The reign of God through Jesus Christ must be recognized in both these realms, but that reign is the real point of union between the two and it is above the jurisdiction of human rulers. In both realms however ruling power is placed by God in human hands for the purpose of maintaining order and protecting rights, and neither realm should invade the territory of the other.

Luther's work therefore did not consist in formulating a definite political theory or system of political science. His mission was not to withdraw from the busy scenes of life and philosophize about civil and ecclesiastical government. His place was in the thick of the fight for the freedom of the soul from the tyranny of the hierarchical system and for the overthrow of organized evil in human society. In

the struggle he was constantly carving out great blocks of truth, not in an abstract form but as it was needed in his work of furthering the cause of God. As might be expected he did not always polish those massive blocks in the most perfect fashion. He even gave forth some utterances which we do not now accept as truth at all, yet in the connection in which he gave them they may have served a useful purpose in combatting greater errors. It remained for the thinkers who came after Luther to gather together and formulate into a system the great principles which he somewhat vaguely perceived. He was one of the pioneers blazing the way through an almost trackless forest. Others have followed and prepared a way which is smoother, freer from heavy grades and sharp curves, and more in accord with the rules of an exact science.



WHAT IS THE KINGDOM OF CHRIST?

On no religious subject is there more confusion of thought than on the one that stands at the head of this article. This confusion arises in part from the fact that the question is somewhat ambiguous. It may refer to either the realm or the reign of Christ. It is recognized by all careful students of the Bible that the word is sometimes used in one of these senses and sometimes in the other. Sometimes it is not easy to determine in which sense it is used. Sometimes both ideas may be involved. Dr. James Moffatt of Oxford has given us a translation of the New Testament in which he endeavors to indicate the sense in which the Greek word is used by employing the two English words realm and reign ac-

cording to his conception of the sense of the passages in which it occurs, but not with entire success. When the question, what is the kingdom? is asked, the first thing we need to know is, whether the questioner wants to know what is the realm over which Christ reigns, or whether he wishes a description of that reign. Our present purpose is to inquire concerning the realm, what its boundaries are, what it includes as its legitimate subjects. Even when the atmosphere is thus clarified there is still much confusion of thought. Perhaps it will be profitable for us to look with care into some of the answers given.

A very common answer is, The kingdom is the church. This is a very old answer, but not quite so old as some think it is. It is often thought that it is as old as the New Testament at least, and some think it to be as old as the Old Testament. But this opinion is based on a very superficial examination of the Bible. Augustine, so far as we are able to learn, was the very first writer of eminence to identify the church and the kingdom. In his great work entitled "The City of God" he drew a contrast between the kingdom of the world and the kingdom of God. The former includes the great world empires and the latter is confined to the church which he calls the City of God. The former is to be destroyed while the latter is to continue forever. This idea was taken up by the Roman Catholic church and developed into the mediaeval theory of the church and the state. That theory is that the Roman Catholic church and it alone is the kingdom. But since civil government actually exists by divine appointment it became necessary to adjust the relations of these two institutions.

This however was easily done, at least in theory. The adjustment must be made according to the Roman Catholic teaching that Christ gave two swords to Peter whom he appointed his vicergerent or first pope. The first of these swords represents ecclesiastical authority and was to be used by Peter and his successors for the benefit of the church. The second sword stands for civil authority which is passed over by Peter and his successors to civil rulers to be used in subordination to the pope for the advancement of the divine kingdom which is the church. This idea with certain modifications passed over into the Protestant churches. Luther indeed gave up almost entirely the idea that the visible church is the kingdom. The Roman hierarchy does not recognize the existence of any church except the visible Roman Catholic church. Luther made a distinction between the visible and the invisible church and held that wherever the gospel is preached there is the kingdom. It became a common article of faith among Protestants that in some sense the church is the kingdom. The usual conception was that this kingdom is the church invisible, which was in substance the same as Luther's doctrine.

It does not require prolonged and deep thinking, nor much Bible study to bring one to the conclusion that there is something wrong with this whole conception of the kingdom whether in the Roman Catholic or in the Protestant sense. Evidently the Roman Catholic theory cannot stand the test of criticism for a moment. Of necessity it makes the kingdom just as visible and tangible as is any worldly kingdom, empire or republic. It rules out all ecclesiastical bodies ex-

cept the church of Rome. Nations can claim a place within the kingdom only by becoming subject to the papal hierarchy. Many Roman Catholics are not willing to support this view. But is the usual Protestant theory any more acceptable? Of course it is vastly more favorable to spirituality and to liberty in both civil and ecclesiastical relations. But does it harmonize with the teachings of the Scriptures concerning the realm over which Christ reigns?

In seeking an answer to this question it might be well to inquire whether "kingdom" and "church" are synonymous terms. Can the one be substituted for the other? In making a test of course only such kingdom passages should be used as refer to the realm. Dr. Moffatt will be followed in this matter. In his sermon on the mount Jesus began by saying, "Blessed are those who feel poor in spirit! the Realm of heaven is theirs." Farther on he said, "Blessed are those who have been persecuted for the sake of goodness! the Realm of heaven is theirs." Surely no one would dare think of substituting the word church for realm or kingdom in these texts. In the same discourse Jesus said "whoever relaxes a single one of these commands, even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven." He then declared: "Unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven." Even though it might be thought that in the first of these three statements the word church might possibly be substituted for the word realm or kingdom, it is rendered impossible

by the third, for Pharisees have always been prominent in the church. Passages of a similar kind as to the meaning of the term might be multiplied, making it clear that the church is not the same as the kingdom. Much damage to the cause of Christ has been done by this very common error of identifying the two institutions. Entering upon active religious work with this conception of the kingdom the effort of many is directed solely to the building up of the church which is thought to be the same as advancing the kingdom. Even the Protestant idea that the invisible church is the kingdom is often laid aside and the kingdom is viewed as the visible church. And what is still worse each denomination of Christians falls into an error like that of the Roman Catholics and views itself as the kingdom and proceeds on the theory that the one thing to do that the kingdom may advance is to add to the membership of the denomination. If we desire truly to know what the realm is over which Christ reigns we must first of all abandon this narrow conception.

A second answer to this query is, The Jewish nation or the literal Israel is the kingdom. Those who hold this theory contend that since Israel in the Old Testament was the kingdom of God therefore restored Israel is to be the kingdom in the future. Now it is true that Israel was the kingdom in a special sense. But that sense is often misunderstood. Israel was chosen to be a messenger to all other nations and also to furnish a model of what all nations ought to be and will be when the kingdom is here in its glory. Of course there were many things peculiar to Israel which were temporary. There were also many imperfections in the life of that people. But the funda-

mental principles on which that commonwealth rested are eternally true and must yet be embodied in the constitutions of all nations. Those fundamental principles are, God the author of civil government and the source of political authority; Jehovah, the Mediator, the Ruler of nations; the Divine Will supreme law for nations. These principles were inwrought into the constitution of the nation of Israel and must be in the constitutions of all other nations. Israel was a prophecy of the time when this will be and was a model on a small scale of the kingdom when all lands shall submit to the King of kings.

This leads to the third answer to our query. That answer is, the Realm over which Christ reigns is universal. There are many lines of proof some of which will be here briefly indicated. In the very nature of things God is universal Lord and King. Sin is rebellion against his authority. Satan is a usurper. The plan of God for the redemption of the world has for its object the suppression of this rebellion and the overthrow of Satan the usurper. This plan contemplates nothing short of the regaining of the entire world with all that it contains.

Another line is suggested by the great promise made to Abraham, that in him and his seed all the nations of the world are to be blessed. Paul says the seed is Christ in the truest sense and that the promise means that he is to be the heir of the world.

Still another line of reasoning is the direct Scriptural statements concerning the dominion of Christ. He is to reign from sea to sea and from the River to the ends of the earth. All nations are to serve him. He is Lord of all. All things are put under his feet. He is Head over all things. Angels, princi-

palities and powers are made subject to him. The kingdoms of the world are become the kingdom of our Lord and of his Christ. The entire book of Revelation is a pictorial representation of the conflict between Christ and satan for the rulership of this world, and Christ gains the victory. There can be no doubt therefore that the boundaries of the realm over which Christ reigns are the same as the boundaries of the universe.

A question might be here raised however as to the harmonizing of this view with the texts quoted above about the way into this kingdom. If Pharisees for example cannot enter this kingdom at all how can it be said to be universal? How can it include all things if there are some who cannot enter it? The answer to this question belongs to the discussion of the reign of Christ and will be taken up at another time. It is sufficient to state now that Christ is universal king by right, and that all persons and associations of persons should submit to him. But some do not. There are therefore different aspects of his reign. There is the reign of power and there is the reign of grace. All are under his reign of power whether they are willing or not. All have the offer of the reign of grace and there is a gracious dispensation of which they have the benefit involving the opportunity to come into the complete possession of grace. Only those who improve that opportunity however enjoy the reign of grace fully and permanently.



The editorials in the Youth's Companion on current events, including the war, are among the most thoughtful and discriminating that come to our attention. We have taken pleasure in quoting from them at different times in the Outlook Department of this journal.

THE CITY AND THE SABBATH

Our cities are all great Sabbath-breakers. And the larger the city as a rule the greater is the Sabbath desecration. If the opinions of certain careful observers are to be relied upon however there is one notable exception to this rule. Pittsburgh has the reputation of being the best Sabbath-keeping city of its size in the whole United States. One observer said a few years ago with respect to Pittsburgh, "There is not a city in the country, and probably not in the world, where strict Sabbath and liquor legislation is more strenuously put into effect. Unusually genial people to those who do well, they (the citizens of Pittsburgh) are summary and even relentless with those who would lower the moral decorum of the city." A prominent citizen of Pittsburgh is quoted by one of the daily papers of this city as saying at a recent public meeting that having travelled much he finds Pittsburgh a leader in the observance of the Sabbath. Bishop Canevin is also quoted as saying that Pittsburgh "is probably the cleanest city of the Union. There is less crime and less drunkenness and less violation of the liquor laws of the city of Pittsburgh than of any city that I know of, outside the cities of prohibition districts where prohibition is rigidly enforced. * * * There are more good men and women and fewer bad men and women in the city of Pittsburgh for its population than almost any similar city in the United States."

We are not disposed to call in question the accuracy of this testimony. Judging from what we ourselves know about the great cities of the United States we are inclined to believe it. In view of this fact we who live in Pittsburgh may employ the words of Paul

and somewhat boastfully claim to be citizens of no mean city.

But there are other points of view from which this matter should be considered. It is not always the height of wisdom to compare ourselves with ourselves and rest satisfied if we find that we are a little better than our neighbors. It would be a greater show of wisdom were we to take the Fourth Commandment and compare ourselves with the standard there presented. How does Pittsburgh look from that point of view? That precept reads concerning the Sabbath, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant." But it is not an unusual thing to see work of various kinds in progress on the Lord's day. Work given out by the city to contractors is frequently in progress on that day, and it is impossible to secure action on the part of those who are sworn to enforce the law. While the great business houses are generally closed on the Sabbath, there are numerous stores of various kinds running as usual, or rather, they seem to be doing an unusual amount of business, on that day. While the baseball leagues are not allowed to play on the Sabbath if an admission fee is charged, during the entire baseball season there are games played where there is no admission fee. We live near enough to one of the fields where such games are played to know that they can be just as noisy and just as odious in the eyes of Sabbath keepers as though a fee were charged. It seems strange that this distinction should be made under the law of Pennsylvania, which says nothing about games or amusements being unlawful if it costs something to witness them. It forbids absolutely "any worldly em-

ployment or business whatsoever," "any unlawful game, hunting, shooting, sport or diversion whatsoever on the same day." How the authorities can find legal warrant for discriminating in favor of games that are free to the public passes our powers of comprehension. Such games are even more dangerous to public morals than those to which a fee is charged since they may be readily attended by young boys who might not be able to pay the fee were one required.

A still further show of wisdom would be made were we to compare ourselves today with what we were a quarter of a century or more ago. Only one or two of the great daily papers of this city issued Sunday editions thirty years ago. We had one or two papers which good Sabbath keepers patronized largely because they refused to issue Sunday editions, and it was fondly hoped that they would persist in honoring the Lord's day. But these have all gone over to the world, and what is known as the "comic section" is one of the most conspicuous parts of these papers. One of the most surprising things in connection with this whole matter of Sunday papers is the existence and the persistence of this so-called "comic section." It has nothing to commend it. In some few instances it might do credit to the inmates of an insane asylum, but how men in the possession of their reasoning powers can spend their time in producing such senseless stuff, and how men, women and children can so degrade themselves as to spend any time at all, weekday or Sabbath, in pouring over those pages which can be called funny only in an ironical sense, is a problem we are unable to solve. In these war

times the government ought to prohibit such a waste of paper in the interest of economy. And the people of our land ought to take the war so seriously that they will refuse to patronize papers which thus degrade the race both mentally and morally.

Twenty-five years ago there was far less Sabbath desecration along various other lines than there is today. It is true that saloons in Pittsburgh are closed on the first day of the week, but there are so many clubs which are allowed to furnish intoxicating beverages to their members that very few users of such beverages feel that they are deprived of any privilege. Theatres and play-houses generally are closed on the Sabbath, but there are constantly renewed efforts to void the law on this

matter, and it requires constant vigilance to retain what is left of the Sabbath in Pittsburgh. Since the advent of the automobile there are multitudes of people, even professing Christians, who make week-end trips somewhere and spend the Sabbath in ways that are not conducive to spiritual growth. We have no wish to paint the facts darker than they are. But things are bad enough even in this model city of Pittsburgh. And if this city is as much better than other cities as we are told they are, may the Lord have pity on those other cities and on the republic which seems to be fast losing its Sabbaths. Among other sins for which we should humble ourselves in connection with this war let us confess and forsake the sin of Sabbath-breaking.

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

It will be of service to us to know in advance the names of those who are planning to attend the great Third World's Christian Citizenship Conference to be held in Pittsburgh, Pa., July 2-9, 1917.

Even if you are not sure that you can come, let us know it if you are hoping to do so.

Tear off, or copy, the form below and mail it to us now.

**The National Reform Association,
603 Publication Bldg., Pittsburgh, Pa.**

I hope to attend the Christian Citizenship Conference in Pittsburgh, Pa.
July 2-9, 1917.

Please keep me informed about it.

Name.....

Address.....

.....

Special Articles

THE KINGDOM MESSAGE OPPORTUNE IN THE PRESENT WORLD CRISIS

Irvin Aiken Blackwood, A.M., B.D.

(Continued)

Before that higher world order can come the things that are wrong and worthless in the life of the nations to-day must be shaken out. The drink traffic is only one. Militarism is another. Oppression of a weaker nation by a stronger nation is another. Backwardness to acknowledge Christ, opposition to the Bible as the supreme code of national morals, and a text book for religious education is another. Those worthless elements must be shaken out and destroyed.

This the present war must do—democracy is for every nation, and a world democracy for the race. Yes, but democracy without Christ, that is not the goal. That promises no permanency and cannot conserve the highest liberty. No, democracy must be and will be a Christian democracy. The nation as a political organism must have Christ in it and world democracy without Christ in it will fail. Let there be a recognition of Christ; let the Bible be adopted as the code for national and international morality and democracy will have a solid basis upon which to rest. On this basis, too, nations can form a treaty of peace. A treaty with such sanctions would be sufficient to sustain proper national conduct. Nothing less will.

The timeliness of our kingdom message is at hand. The nations to-day are at war. To-morrow they will be

seeking after a basic principle on which to build a world peace. Do we not hear these words ringing in our ears, "And who knoweth whether thou art not come to the kingdom for such a time as this?"

In modern psychology there is what is called the stream of consciousness. The objects that get into the center of that stream receive our attention and call forth our activities. Objects out on the edge or on the fringe of this stream of consciousness receive little or no attention and call forth none of our activities and therefore enter into our life a very little.

Christ as the King of nations, the Bible as the supreme ethical code for man in national conduct, have been only on the fringe of the consciousness of the nations and of the world. At times these may move further and further in but they have never reached the center. Through the shock of the present war, with its burdens, sacrifices and sufferings—I believe that Christ and his law are to shift their positions and move into the center of the social consciousness, the economic consciousness and the political consciousness of the world. Sobered and repentant the nations must seek Him. Acknowledge Him; worship Him.

The kingdom message is to be heard, accepted and applied. The day for this seems near at hand. World events are moving rapidly and on a stupendous scale. The promise seems near fulfillment when a nation shall be born into the kingdom in a day. Put Christ into the center of every nation's consciousness, put Him into the center

of the world's consciousness and then we may hope for a world federation, and a world democracy that is Christian. Then the beast and false prophet vanquished shall be forever cast out of human society. Satan shall be bound for a 1000 years, righteousness shall run down the streets of our cities as a mighty river. Then the golden age of prophecy shall dawn. Better sanitation shall prevail; longer life shall be enjoyed; equitable distribution of the profits of labor shall be made; capital and labor shall join hands in happy unison; happy and prosperous homes shall fill the earth; education shall be the lot of all. Justice and righteousness shall prevail. And the church shall move on by leaps and bounds in taking all the unsubjugated districts of this earth for the kingdom of our Lord.

The prophetic vision will come to fulfilment. The mountain of Jehovah's house shall be established on the top of the mountains, and exalted above the hills, **"and all nations shall flow unto it."** Nations as individual democracies; and nations as one great world democracy.

It is coming. I hear the tramp, tramp, tramp, of the nations, from far off India, and distant China, and benighted Africa, from these lands long under the power of heathenism, and backward civilization; yes and from the Islands of the sea; and from bleeding France, and from war oppressed and a defeated Germany and from a sobered England and America—I hear them coming, coming many millions strong, coming to honor Him who sits there enthroned; coming to worship Him; coming, all the nations of the whole earth coming to bring their glory and their honor into his kingdom. Yes, the time is dark, yet most oppor-

tune. Shall we who understand the message carry it forth to the nations? Shall we press it home to presidents and kings and all rulers? The time is opportune. Duty calls. Shall we answer:

"O be swift my soul, be jubilant my feet,
Our God is marching on!"



APPLYING THE ETHICS OF CHRISTIANITY

William Parsons, D.D.

We have not reached that longed for but far off state in the development of Christianity when all opposition has ceased. That state when Satan having been bound, the world conquered, and human nature developed into a condition where it naturally takes to Christian idealism is still a long way in the future. The hatred and opposition which the Lord promised his apostles is still a possible blessing for us. If we make any progress in this generation, we must reckon with it.

In the days of His flesh the opposition was of two sorts. It was partially an intellectual opposition which sprung from Greek rationalism and which was aroused by the intellectual concepts of His religion. Only slight traces of that appear in the gospels.

Then it was a moral opposition that grew out of hearts wedded to false ideals and prejudiced by past experiences. This led to their demand for a sign. A third form of opposition grew up later on account of his ethical teachings which condemned the common practices of the life of the nation. This was a clash of ethical ideals and practices which grew out of a new application of old precepts.

Opposition to Christianity to-day takes on practically the same forms.

There is the intellectual opposition that is based upon the fact that this is a religion, revealed from heaven and not thought out by man. It comes from the intellectual and spiritual descendants of the Greeks, who sought wisdom then. This opposition is against its intellectual concepts, its fundamental philosophy and its theology. There are a few of the devotees of rationalism, who, like H. G. Wells, attack the morality of Christianity, but it is usually because they see that the religion is the producing cause of this morality and the morality is its strongest witness.

There is still the moral opposition that grows out of prejudice in favor of other ideals. The notion that man is a gradually evolving creature, that sin is the remains of the brute in him, makes it impossible to believe a teacher who declares He came to give His life a ransom, and emphasizes the "Ye must be born again." Wedded to that idea men are bound to oppose a gospel of vicarious sufferings for a lost race.

But the most determined opposition is still offered to the new application of old ethical principles. The new morality of the kingdom is its offense. This comes from "Boozy Churchmen," sanctimonious stock gamblers, food speculators and the holders of monopolies and natural resources.

That which chiefly commends Christianity to me is precisely these offenses. It sets forth fundamental truth which was and is unattainable by the unaided intellect. It continues to shape new ideals from old facts and premises, and it insists upon a new application of ethical principles to every new condition in life. So that the outward looking man as well as the forward

looking man welcomes it as a progressive force.

There is an impression abroad that the church of Christ, especially the great Protestant branch of it, is slowing down in its progress, if not coming to a standstill. This is only very partially true. But where it is true it comes from two causes: First, timidity in preaching its intellectual concepts. There is a bullying philosophy that has been swaggering like a drunken bo's'n about the foretop of civilization for half a century that has bluffed a lot of preachers under hatches, and of course the church slows down with a short handed crew at the sails. The time has come to use a belaying pin of common sense and logic on him, and again boldly put up the intellectual concepts of Christianity.

Second, a reactionary conservatism in the application of the ethics of Christianity. There is evidenced, on the part of some, great timidity in attacking new problems as they arise. They prefer to talk about the slave holders of the South, rather than the sweat shops and child exploiters of to-day. It's more comfortable. They greatly prefer to sit down under the cooling shade of the doctrine of social evolution, and wait for the sweet by and by, rather than to grasp the blister-raising crank of social revolution and bring things to pass.

So that the two great needs of the hour in the Protestant churches are a more vigorous intellectual presentation of the fundamental doctrines of Christianity and a more daring application of the principles of Christian ethics to the moral problems of the present day. It is intellectual vigor that is demanded. No zeal in combat, no pounding of pulpits, no vitriolic in-

vective will avail. These usually go with an impotency of thought that is pitiable. But the vigor that is needed is that which strips rumors and traditions to bare fact; that marshals these facts; that draws correct conclusions from them; that pushes on to the inevitable conclusions and has imagination to portray future conditions in accordance with the facts of life, and the stoutness to contend for these ideals. This is the need of the present-day religious world.

First

I shall define by description, the meaning of the term "application of Christian ethics." We are confronted by four great groups of difficulties, or problems as they are usually called. They are all ethical questions at the bottom, for they have to do with the well being of immortal souls. The first group is the personal problems—those that have to do primarily with personal morality. The definition of a moral man lies here. What scope of ethical conduct justifies the term? Can a person who keeps the civil law, is industrious, kind to those he comes in contract with, but leaves out all thought of society at large, or of God, be called a moral man? It is one of the questions that needs an answer. For many are making this limited concept a foil to ward off the claims of Jesus Christ as well as society. The right of any man to feed his mind permanently on negations, poisons, or trash, to the exclusion of better things in the world of ideas, because that suits his taste, is another of these problems of personal morality. Has any man a right to drug his body for personal pleasure?

"Loyalty to the boss" is another of these. How far has a man the right to

draw wages to serve a man or a cause and use his time to destroy the same? The more subtle ramifications of that will always be a question of personal morality.

Then there is a group of social questions that press hard upon us for an answer. Shall our education really educate or shall we leave out for expediency's sake, the moral and the spiritual? Shall we use as the instruments of education the religious and ethical ideals of Greece and Rome and exclude those of Palestine because of their religious and ethical potency?

Shall we have one day in seven for rest and religious opportunity or shall we adopt the old Roman holiday for our ideal? Shall our marriage laws embody the old "let alone" policy, that gives almost unrestricted privilege of marriage or shall society assert a wider range of interest in the estate of marriage, by a larger regulation and restriction?

Shall our divorce laws be modeled upon the old Roman ideal or the Mosaic, the new Roman, or upon a new application of the principles of Christianity?

Shall the reproduction of the species be left to the accident of habit or passion, or shall the scientific control of it be taught and practiced as an expression of the highest social ethics?

Shall the professional secret be carried to the point where in protection of a client, the rights of innocent parties are placed in jeopardy? These are some of the questions that demand answer.

The economic group is even more extensive and subtle. Here are some that are being continually asked:

Has any man a right to make a million dollars in a single lifetime just because he can?

Has any person the right to bequeath his property to whom he wills irrespective of who helped to make it or how it will be used in the future, as for instance in Marshall Field's will?

Shall we continue to allow private ownership of the natural resources, the natural monopolies, the public utilities and the means of production and distribution?

Shall we continue to allow men to hold land in fee simple, and draw rental from it when unable or unwilling to use it?

Shall we continue to allow men to draw interest on loans of accumulated capital, or shall it be forbidden or made impossible?

Shall we continue to allow men to speculate in and gamble with the necessities of life, or to fix the price of commodities which they neither possess or expect to possess, like next winter's eggs, before the hen has laid them?

Shall we leave any person subject to exploitation of his labor, without adequate protection, especially women and children?

Is compulsory insurance against loss of property, sickness, accident, old age, unproductiveness or premature death, right and a duty of society?

The political group is no less formidable. Here are a few of them to begin with. Is the least possible, or the largest possible government best and right?

Shall the government take the good of the individual or the good of the whole as its paramount purpose when it is compelled to choose between them?

Who or what shall ultimately determine the moral actions of government? Or what shall be its supreme moral authority?

What principle shall fix the bounds of nations? Shall it be the past, its ideals, its labors, and its precedents? Shall it be the consent of the governed; shall it be the racial line, geographical, or a common language?

Shall our government be Christian, pagan, or secular, which means neutral? What is the normal and vital connection between Christianity and civil government?

Is war ever justified? If so, when and by whom? If war is justifiable, does that justification temporarily abrogate the moral law, and set up the law of the jungle?

Applying the ethics of Christianity is answering all of these questions according to the ethical knowledge and principles of Christianity—answering them not tentatively as did the schoolmen casuists, but positively and practically. Mark you! I did not say, answering them with the teachings of Jesus. That would be a weak answer, for the teachings of Jesus are but a part and a small part of the ethical knowledge of Christianity. The teachings of Jesus are not even Biblical ethics, and Christian ethics is a larger entity even than that. So we need to determine that content of meaning before going further.

The foundation of Christian ethics was laid back in the time of Abraham. He began the system when he first obeyed the voice of God and went out, not knowing whither he went. It was first formulated into a legal code by Moses. It was applied and expanded by the precepts and the preaching of the prophets. It was sung by the psalmists and dramatized by the poets and popularized by the proverbs of the wise. Jesus Christ revised and spiritualized it and forever bound it upon the consciences of his people. Paul, the

thinker of the apostles, systematized and reduced it to a set of working principles and gave it to the world in a living, expanding form. The Holy Spirit through the living church has ever since been adding to the knowledge precipitated by the experiences of the ages.

This entire body of knowledge is the ethics of the Christian. But its working principles are the product of the mind of Paul. His ethical principles are five in number, some of them stated in many ways, but can be summarized as follows:

1. As ye have opportunity, do good to all men.
2. Self-sacrifice for sake of efficient service.
3. Self-respect. Walk worthy of the high calling.
4. "The Glory of God." "Do all to the glory of God."
5. Doubtful conduct is sinful. "Whatsoever is not of faith is sin."

These working principles are the tools of Christian ethics for its pioneering among new problems.

To apply Christian ethics to present-day problems is to answer all of these present-day questions by applying these working principles to every ethical part of every problem of life, and back them up by the entire body of knowledge, experience and principles, accumulated through the ages. No impossible task, but one that requires a breadth of knowledge and a sanctified judgment.

Second

I shall discuss the principles that should guide in this application. These five general principles as I have indicated are the tools of the system.

But we are not left in the dark as to their use. There are certain evident rules to be followed, either stated in the Bible or drawn from Christian experience.

The first one is this: "The letter killeth, the spirit maketh alive." A concrete illustration or two will make this clear. Take that ancient law in Exodus 2:28-32 concerning the pushing ox. It would be a dead letter for most of us today if we looked at its form and external setting. But get at the principle and it becomes a living guide. Strip the law of its verbiage and the principle or spirit of it is, responsibility for dangerous property. You can apply that to many things: From a saloon or a steel mill to a bull terrier or an auto.

Take another: The problem of eating or not eating meat that had been slain in an idolatrous sacrifice has no bearing upon our life in its letter. But the spirit of self-sacrifice for the sake of unhindered and more efficient service can be applied to anything from limiting our diet to choosing a life calling. There is no more important element of the system to learn than this. Even the working principles of the system must be thus spiritually applied in order to be of constant use. No one but a spiritually minded person ever does successfully apply and use these precedents and precepts.

The second observation here is that conduct should react favorably to all of these principles rather than to any one.

Fanatics have ever been the product of narrowness here. Take the one item of religious persecution as an illustration—for the glory of Christ and the honor of his church. Had each of these separate principles been applied

the principle of the cross alone would have forbidden it. The last three would have made it impossible, even granting the sincerity of the claim that it was for the good of the souls of the victims, which I have always regarded as a piece of pious hypocrisy. The fanaticism came from dwelling too largely on the duty to glorify God.

Laxity in morals or religion for the good of the wayward usually grows out of an incomplete application of these principles. This appears in all forms, from the foolish parent who allows his children to grow up in ignorance of and indifferent to Christianity for fear of prejudicing them against it, to the perjured prosecuting attorney who

winks at lawbreaking for fear of provoking perjury.

A third rule in applying these principles is the one found to be wise in personal religious life, that is for everyone to be more rigid in applying these principles to his own conduct than to that of others. It is this rule that makes the difference between a saintly leader and a censorious scold or a common nuisance.

The constant, consistent, and complete use of these three rules in the application of the spiritual principles is what makes aggressive constructive Christianity.

(To be continued)

TREASON BY DIVINE RIGHT

A Study of the Pretensions and Practices of the Mormon Kingdom in the United States.

By DR. GEORGE L. KNAPP

(This remarkable series of articles began in the September issue with a foreword by Frank J. Cannon. The article in the October number discussed the political activities of the Mormon Monarchy. This article reveals the method of Mormon political control. After reading it, can you doubt the danger to our free institutions from Mormonism?—Editor.)

ARTICLE I. PART 2.

There is not in office in or from Utah a single outspoken opponent of the Mormon Church rule. From governor to constable, from Senator to Federal deputy marshal, they are all discreetly silent, or "friendly," or obedient to the court of the prophet, or themselves belong to that court. Some are Gentiles, more are Mormons; but the sole difference in subserviency is to the disadvantage of the Gentile.

In all the years since Utah became a State, (up to January 1, 1917—and the change occurring then has already been explicated) a Mormon has been governor. The first governor, Heber M. Wells, was qualified for his post by ability and energy. The more recent holders of that office have been remarkable chiefly for subserviency.

Legislation has been absolutely in the hands of the church politicians. No bill has passed the legislature which they wanted killed; and no bill has been killed which they wanted passed. No bill has been signed by the governor which the head of the church wanted vetoed; and no bill has been vetoed which the head of the church wanted signed. Holding this double control of legislation, the church has been able to test out national sentiment by passing a bill through the legislature; and then, if the hostility aroused were too great, getting the governor to veto it.

Such a case occurred in 1901. A bill was put through the legislature the effect of which was to be that no prosecution for polygamy or polygamous living should occur unless the complaint were sworn to by the first wife. No Mormon wife would swear to such a complaint; she could not on penalty of losing her immortal soul; and therefore there could be no prosecution. It was a scheme, not merely to protect existing polygamy, but to promote further polygamy; and was ardently backed by the Smith family, who have always been obsessed on this question.

But the passage of this bill aroused national interest and antagonism. Warnings were heard that if Utah meant to behave in this fashion, the Federal government would have to take a hand in the matter. The more sagacious church leaders saw that a mistake had been made, and persuaded the hot heads to moderation. A veto message was written for the governor by the secretary of one of the church leaders. It was a message breathing the highest spirit of patriotism, and punctuated with noble sentiments. The governor signed it. He signed his real sentiments in doing so. But he would have signed sentiments not his own just as readily if he had received orders from the head of the church to do so.

For—and this is the keystone of the whole arch of church power—the obligations of the citizen are submerged in the obligations of the churchman. The barest shred of membership in the kingdom of God is of more worth to the average Mormon than the rights of a patriot in a free republic. For proof, read here the story of Moses Thatcher, apostle of the church.

Moses Thatcher was the second of two high churchmen who dared aspire to Federal office without first securing the consent of the church leaders. The first was Brigham H. Roberts. Roberts was easily crushed by the church. He was a polygamist, for whom there was no refuge save in the Mormon community; and his sole means of support was the writing of church text-books, and his "historian" work for the church. He was made the subject of fasting and prayer, not to mention visitation; and in a little while, he yielded, made public abjuration of his sins, and was received back into favor. Then, by way of showing that the church could bless as well as cure, he was elected to Congress by the aid of the same priestly politics which had crushed him before.

It was easy to bring Roberts to submission. Thatcher was a different case. He aimed high, at the United States Senate. He was a man of brilliant and energetic mind. He was a polygamist, but he owned great wealth, and much of it was removed from the possibility of church destruction. He could

not be starved out. His family following was one of the strong family clans in Utah. He was a Democrat, and the best beloved man of his party. The legislature elected in 1896 was overwhelmingly Democratic. But Moses Thatcher was not elected.

Having beaten Thatcher, the next step was to crush and humiliate him. They dropped him from the quorum of the apostles, one of the coveted dignities of the church. He held out. They deprived him of his priesthood, itself enough to make him a marked man among a community of priests. He held out. They denied him admission to the Temple. They left him a prey to his own broodings when he was sick. And finally, they leveled against him the threat of excommunication—the dread sentence which would erase his name from the books kept in heaven, and cut him off from the golden chain that binds ancestor and descendant in a godlike succession throughout eternity. Then Moses Thatcher yielded. A statement of his sins was drawn up for him by three of the brethren, in part as follows:

“That he (Moses Thatcher) was mistaken in conveying the idea that the church authorities desired and intended to unite church and state, or to exercise undue influence in political affairs.

“That he acknowledges the first presidency and council of the apostles as God’s servants, as prophets, seers, and revelators, and their authority as supreme in the church.

“That no member of the church has any right to oppose and bring into contempt any rule of the church which has been formulated by the proper authority.”

This confession in the third person was indorsed as follows;

“Without qualification or mental reservation I accept this decision in full.” (Signed) Moses Thatcher.

In other words, he signed himself a liar and a rebel; a rebel against the only rightful authority on earth; a liar who had traduced the saintly representatives of the rule of God. And all he got for this amazing submission was the assurance that he would not be altogether cut off from the kingdom. He secured permission to stand, a beggar at the gate, until such time as the king should see fit to more fully pardon his sin. Not since Henry the Fourth of Germany stood barefooted in the snow to crave pardon of the pope has the civil authority bowed so completely to the ecclesiastical.

But the measure of the Church’s vengeance on Moses Thatcher was not yet complete. In 1909 he died. His funeral was held at Logan, Utah, where he had reigned like a duke of the Italian Renaissance in the days before his break with the Church.

The Church sent its emissaries to take charge of that funeral. One of them was John Henry Smith, apostle and cousin of Joseph F. Smith, the ruler. Another was Brigham H. Roberts, co-rebel of the broken, beaten man who had died at last; sent to make an example and a warning of the death of his fellow recalcitrant. Surely, this last is a touch which only ecclesiastical malice could exact. Moses Thatcher’s funeral sermons were a warning to those who, like this fallen prince, might be tempted to pit their puny might against the

will of the Lord's anointed; a mandate of obedience given by one humbled rebel over the body of another! If the doctrine of reincarnation were true, one would not have far to seek for the present earthly dwelling of the soul of Hildebrand.

How is the Mormon Church enabled to secure such absolute domination of the minds of men? Religious enthusiasm? The Mormon Church has this to a rare degree; but religious enthusiasm may be found in a hundred haunts where such temporal control is never dreamed of.

Does the character of the religious faith explain? Partly. Mormonism is at bottom ancestor worship; it is the religion of the primeval clan; and with this revival of solidarity which held the old clan together in the days when whatever was strange was hostile.

But there is still something unexplained in this despotic control; and not even enthusiasm and ancestor worship quite cover the ground.

That which does cover the ground is the political organization of the Mormon Church. The creed of that Church insures a solidarity. The enthusiasm of that Church provides momentum. The organization of that Church puts this solidarity and this momentum at the absolute disposal of a single man.

There are twenty-six persons in the Mormon hierarchy. The presence of twenty-five of them is an act of grace on the part of the One.

At the head of the hierarchy stands the president, at present Joseph F. Smith. He chooses two counselors; and as a matter of course, he chooses counselors whose first qualification is loyalty to himself, and whose fitness for the part comes second. Wisdom is given him by the direct inspiration of God. He is the sole person on earth who receives revelations from God, or who is directly vested with divine authority. All other rulers are but pretenders, usurpers, creatures to be set aside whenever it becomes expedient to do so.

Below the president and his counselors comes the quorum of the twelve apostles. All vacancies in this quorum are filled by the president's appointment. The quorum has to "sustain," of course, but there is no case on record of a person named by the president and refused ratification by the quorum. To refuse to sustain the president's nomination would be to disobey the direct voice of God.

Besides these fifteen, there are the seven presidents of seventies, the presiding bishop and his two counselors and the patriarch.

The seven presidents rule over an almost innumerable body of higher priests known as the seventies, whose duty is to aid the apostles in proclaiming the gospel to all nations, kindred, tongues and people. In a certain way these seven presidents are subordinate apostles. The presiding bishop and his two counselors have immediate charge of the properties of the Church. The patriarch (a nephew of Joseph F. Smith) holds authority to utter the inspired word which comes to him from the Prophet. Together, these constitute the Twenty-six known as the Hierarchy.

All of them are dependent on the good will of the president of the Church. None of them is chosen by the people. Since the Mormon Church

was founded, the congregation of the people has never yet nominated a ruler of that Church, nor even a member of the hierarchy.

Below the hierarchy is a vast and closely organized body of local Church rulers. There are the presidents of "stakes of Zion;" named by the president. There are the bishops of wards, a smaller division than a stake—and the bishops are also named by the president. There are teachers, elders, priests. Every capable man in the Mormon ranks is given something to do for the Church as early as possible; and is kept busy doing it forever after.

Twice a year in general conference—so-called—the people are asked to "sustain" the rulers of the Church, which they do by raising their right hands. Four times a year, in the stake conferences, they are asked to do the same thing. In smaller and smaller meetings, down to the family gatherings, this sustaining is done at regular intervals. The Mormon who is oppressed by doubts as to the wisdom of his Church leaders is never allowed more than two weeks to make up his mind. It is never, or very seldom, more than two weeks between the times when he is asked whether he "sustains" the rulers of the Church.

Two things deserve a moment's notice here. These conferences are not conferences at all. They are ratification meetings. Never, in all the history of the Church, has the so-called conference refused to sustain the hierarchy. There is no chance for it to oppose. Dr. Buckley tells an amusing case in which, at one of the semi-annual meetings, the wrong name was read as the nomination of the president for a certain office. This wrong nomination was sustained quite as unanimously as the right one, when the correction was made a few moments later.

The other thing to note is that though the hierarchy provides a plan whereby the prophet, seer and revelator can always exert his will on the people, it by no means restricts him to that machinery. He can go outside this clan if he wills. Like the sultan of Turkey, he can raise a tobacco seller, or a barber, to the place of supreme power, next the throne. He is czar, sultan, god on earth. Symonds remarks that the Jesuits seem to have discovered the precise point to which intellectual culture can be carried without danger of intellectual emancipation. One might truthfully say of the Mormon hierarchy that it has discovered the precise point to which the appearance of popular government can be carried without danger of becoming popular government in reality.

Let us see how this organization works in practice. Abbott R. Heywood was the candidate for the bench from the first judicial district in 1900. He is a Republican, and the first is a strongly Republican district. His opponent on the Democratic ticket was Henry R. Rolapp. Heywood is a Gentile. Rolapp is a Mormon elder and a favorite of the hierarchy.

The presidents of stakes were called to Salt Lake and told that it was feared the "liberties of our people" would be endangered if Heywood were elected. The rest of the Republican ticket was all right, but Heywood was dangerous.

The presidents of stakes returned to their respective districts, and called together the bishops of wards. These were trustworthy men—or they would not be bishops. To them, it was said in careful language that “the brethren” feared Heywood. He might persecute “our people,” or give adverse decisions in important suits.

The bishops departed, and each called together a few influential men in his district. Most of these were Republicans, or at least men who stood between the two parties in noble independence, waiting to see which side would need their services. To them the bishops said:

“We have no instructions to give; we are not meddling in politics; and you must tell everyone we said so. But personally, we shall vote for Brother Rolapp. The brethren would like to see him elected. They can trust him.”

That is as far as the direct hierarchal word goes, or is required to go. The personal influence of these men was enough. Heywood was beaten, and Rolapp, lone Democratic island in the Republican sea of votes, was miraculously elected.

This is a typical case. This was not only the exact mode of procedure in the Heywood-Rolapp case, but it is the summary of the usual and ordinary way of doing such things.

Or here is another way: An election approached in which the American party (the former party of Gentiles and Independent Mormons) was showing unusual activity. The leaders of the hierarchy keep public silence, but let it be known that they are troubled. The uneasy feeling spreads. Finally, at just the right time, A. Milton Musser, historian of the Church and known favorite of Joseph F. Smith, comes out with an open letter. Musser is a Democrat. But he writes to all his political brethren that a stern sense of duty convinces him that the Democrats in Salt Lake County this year ought to vote the Republican ticket. Every Mormon who reads that letter knows that Musser would never have spoken but to voice the will of the hierarchy. The hint is taken; the cold-storage votes of the Utah Democracy come from their hiding place and help elect a Republican ticket, as against the Gentile American ticket.

Observe in all this the cunning of the hierarchy in keeping this cold storage in order. Again and again, the Democratic party in Utah has been on the point of disbanding, and telling the world why it would no longer play the goat in a long-drawn farce. And again and again, the hierarchy has persuaded the Democratic leaders to “do nothing rash;” has encouraged them to believe that the Church was but biding its time, and would give the Democratic politicians a chance at the crib some day. In Utah as in the nation, the distinguishing characteristic of a Democrat is hopefulness. And after nearly twenty years of abject waiting, that Democratic hope is gratified in 1916, for the Prophet’s own purpose.

In 1902, the determination to disband the Democratic party in Utah, and to tell the nation the reasons for disbanding, seemed likely to be carried into effect. But the Church was equal to the emergency. In 1903, for the

first time in years and the last time to date, a Democratic candidate, Richard P. Morris, was elected mayor of Salt Lake City.

That the Church lost nothing by this slight concession is proved by the fact that it was during Morris' administration that the Church leaders got a fifty year blanket franchise on the streets of Salt Lake for gas mains, electric light wires, and electric tramways. This was sold a little later for \$10,000,000. The Church won. The Republicans were appeased by the thought of the national scandal which was averted at the price of a Utah mayoralty. And the Democrats were kept in living hope by that one lone mayoralty, so that the Church might use their party for a larger purpose.

In 1908 the Democrats of Utah stole a march on the Church by nominating "Uncle" Jesse Knight for the governorship. Uncle Jesse, as everyone loved to call him, was the second richest man in the Mormon Church, and by odds the most generous of its wealthy men. He had found two mines by "revelation"; and he used the wealth thus gathered for the relief of his fellows, and the good of his Church. He gave his solemn pledge to make the race. Had he done so, the chances are very heavy that he would have been elected.

But one night he was summoned to a conclave of priests. He went. Next morning the news was given to the world that Uncle Jesse Knight had withdrawn from the ticket. The way was clear for Joseph F. Smith's favorite, William Spry. And to fill the cup of sacrifice, the vacant nomination, which no other Democrat of standing could be persuaded to accept, was filled by Will Knight, son of Uncle Jesse.

The reward? Not money. No. Uncle Jesse was duly called to the office of President Smith, or taken to one of the sacred rooms of the Temple; and there, so it is reverently said, the Prophet, Seer and Revelator of all the world laid hands on the head of Jesse Knight and blessed him for being humble as a little child to the dictates of the spirit.

And this is called politics in Utah!

To tell more instances of the hierarchy's domination of Utah politics is needless. The man who denies that domination, is either too ignorant to know what is before his eyes seven days in the week or is himself a part, perhaps an unwitting and unconsidered part, of the dominating scheme. Mormon teachers instruct the children in Mormon theology in state supported schools. Mormon officials—and Gentile ones—refuse to prosecute notorious cases of polygamy. Joseph F. Smith swore in Washington, during the Smoot trial, that he had had eleven children born to him by five wives since polygamous living was forbidden by the manifesto, that he was violating the laws of Utah, the laws of the nation and the published law of the Church; and then, in substance, asked the assembled Senators what they were going to do about it. More than two hundred cases of new polygamy, that is, polygamous marriages occurring since the manifesto, have been published by the Salt Lake **Tribune**, yet not a criminal prosecution has been made by officers of the law.

This is the Mormon Kingdom at home, in its capital, where its rule is most ancient, and the word of its priestly monarch least subject to question.

This is the kingdom from which Apostle Reed Smoot, Republican, and Priest W. H. King, Democrat, go forth as ambassadors, to treat with ambitious politicians at Washington. And this is the center from which the word of the Prophet, Seer and Revelator goes forth to more than one surrounding State, bearing the Word of the Lord as revealed unto Joseph F. Smith.

(To be continued)

The National Reform Movement

THE BIBLE IN THE SCHOOLS CAMPAIGN

DAY OF PRAYER FOR SCHOOLS

By Larimore C. Denise

"Educate your children without religion and you make a race of clever devils," said the Duke of Wellington. We do not want a race of clever devils in America. We do want a race of cultured Christians. We do not want our children educated without religion but we desire to have our children's education founded upon morality, and that morality based upon the teachings of Christ.

That we must give our children moral teaching in the public schools is being more fully recognized. And that the church should pray for the schools of our land, especially on the Day of Prayer for Schools, is coming more and more to be understood by pastors the country over.

Reports have come to us and have appeared in various religious journals and secular newspapers which indicate that the Day of Prayer for Schools was widely observed this year.

There were more than the usual reasons for such observance. The school is in danger as never before. The educational system is being shaken by the war. Teachers of higher and lower grade have reported to the call of the flag. Boys are at work on farms and in factories who should normally be in school.

Demands are being made for a laxity in the enforcement of laws of compulsory education and the amendment of child labor laws during the war. Several States have already changed their laws to permit children to work during the progress of the war.

We are fighting for democracy. But democracy cannot succeed without an educated electorate. Illiteracy is the enemy of republic government. The founders of America knew this and sought to offer every child an equal chance here. If we are to make the world safe for democracy we must also make democracy safe. This cannot be unless the school stands beside every ballot-box and the way to the ballot-box leads through the school.

But mere education is not enough. P. P. Claxton, United States Commissioner of Education, at a recent meeting of the National Educational Association said: "The greatest deficiency in American education today is in the moral and religious elements. The great war has destroyed our faith in German secular education. Let us repent of Kultur and teach sound spiritual life."

It is because of a recognition of these things that the day was so widely observed. And also because of the means used to call this matter to the attention of the public.

To this end the Association sent out letters to a selected list of ministers, asking them to observe the day of Prayer for Schools. It sent word broadcast through the religious press that it would send free literature on the subject to any ministers who might apply for it. In response to requests it sent out several hundred copies of the *Christian Statesman* for September which contained much valuable information on the subject. Articles were prepared and mailed to the religious press regarding the Day of Prayer. Numerous addresses on the subject were also made by our own speakers, and by numerous pastors in all sections of the country.

The secular press was not neglected. Articles were prepared, put in type and offered to newspapers in the form of plates or mats. These were accepted by 165 papers located in 26 states of the union. All pastors who had agreed to preach on the subject were urged to give their outlines to their local papers. Clippings sent to our office prove that some, at least, followed the suggestions. In addition, the attention of the editor of the religious departments of all dailies east of the Missouri River which have a circulation of 10,000 or more was called to the general observance of the day. That this was appreciated by these editors was evidenced by the headings of the religious news in some papers which gave prominent place to notices of the observance of the day.

One of the articles circulated through the secular press was headed "Mobilizing Two Armies" and is as follows:

America will mobilize two great armies in September. One will be an army of more than 500,000 and the other of more than 20,000,000. The one contains the warriors of today, the other those of tomorrow and the future hope of the country. The first is organized for destruction, the second for instruction. On the success of both the future of the world depends.

There is no more appropriate time than September 9, when the mobilization of the armies of American manhood and American youth is taking place, for the people to join in serious thought and prayer for the 20,000,000 school children of America.

It is a great task to mobilize over 500,000 men in a few months. Sixteen training camps are being prepared in different parts of America, wooden houses are being erected, and in a few weeks the equivalent of a city of the size of Pittsburgh, Baltimore, San Francisco, Los Angeles or Milwaukee springs up ready to receive its inhabitants and to meet all their needs. These men must have their moral and religious life maintained at any cost of sacrifice to the Christian people of America.

The larger army of 20,000,000 will mobilize in almost a day. It will be brought together not by the sound of the bugle, but by the ringing of the school bell. It will prepare not for war, but for peace, under the superintendents and teachers, the generals and captains of the educational battalions.

Not since the days of the Civil War have our school children stood in more need of Christian help, our prayers and watchful interest, than now. Many are in danger of losing their education owing to the pressure of work in agriculture and manufacturing. In England the age at which children entered school was raised from five to six and thousands twelve and under allowed to leave

school to go to work. But England awakened to her mistake, and America must not imitate it.

Predatory interests demand the repeal of laws against child labor as a patriotic act. There is danger of an increase of youthful crime due to the lack of parental care when fathers are at war and mothers at work. During wartimes the stress on the nerves of children is particularly great, especially in sections where labor conditions are acute or enemy attacks are made.

Therefore there are more than the usual reasons why September 9 should be observed even more widely than formerly as a Day of Prayer for Schools. Since this day was suggested by the National Reform Association, which has its headquarters in Pittsburgh, Pa., fifteen years ago it has been approved by many religious organizations and is more widely recognized each year because at this time the schools are opening and it is realized that the year's work cannot be better begun than by praying for the children and youth and considering their moral as well as their intellectual needs.

Active local interest in a Prayer Day for Schools is urged by local clergy, who have indorsed the idea, and it is the hope that the observance will be universal. Prayers will be offered on that day in thousands of churches and homes throughout the country, and many ministers of all shades of belief will deliver appropriate sermons on some phase of the important relations between morality and education.

Methods of adequately meeting the moral and intellectual needs of the school children will be further considered by the leading educators of the world at the Third World's Christian Citizenship Conference which is to meet in Pittsburgh, Pa., in July, 1918.

PRESIDENTIAL PROCLAMATION

Now that Congress has passed a concurrent resolution asking the President to issue a proclamation for the observance nationally of a day of prayer in view of our country's entrance into the war, it may be of interest to our readers to know exactly the proclamation issued by Abraham Lincoln, pursuant to the call of the United States Senate, when the nation was in the throes of the civil war. We herewith reproduce Lincoln's proclamation.—Managing Editor.

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations, has by a resolution requested the President to designate and set apart a day for national prayer and humiliation; and

Whereas, it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

And, inasmuch as we know that by his divine law nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our reformation as a whole people?

We have been the recipients of the choicest bounties of heaven; we have

been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown.

But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behoves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation,

fasting and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite at their several places of worship and their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the duties proper to that solemn occasion. All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.
(Seal)

Done at Washington this 30th day of March, A. D., 1863, and of the Independence of the United States the eighty-seventh.

Abraham Lincoln.

THE CAMPAIGN AGAINST THE MORMON KINGDOM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

CRUSADE NOTES

The semi-annual conference of the Church of Latter Day Saints (Mormon) met in Salt Lake City in October. The church is ruled by a self-perpetuating body of men of whom two were significantly absent. They are, Reed Smoot who represents the church in the Senate of the United States and Brigham H. Roberts, who was refused a seat in Congress because of his polygamy but who is now Chaplain of the First Utah Artillery. We have already noted the strange fact that a man who was not considered fit to sit

with Congress should be appointed as a religious instructor in the army.

In reporting the destruction of a chapel of the Mormon church at Lima, Oregon, the official newspaper of that church asserts that the 35 Mormon families there are having the generous aid of non-Mormons in the erection of a new building. We have never read of the Mormons helping to build evangelical church buildings. They are anxious to proselyte, empty and make useless the evangelical churches. This reminds us of an Irishman who was asked to make a contribution towards

the erection of a new Methodist Church. "Faith, and not a penny will I give for that," he replied, "but I'll give \$50.00 toward pulling down the old one."

The President of the Mormon church at the late semi-annual conference admonished the Latter Day Saints to remember the law of tithing. He said that the Lord had blessed the people this year abundantly. He was glad the tithing shows an improvement over former years and said he was pleased to make this announcement. Doubtless he is pleased, for the funds, amounting to millions of dollars annually, pass into his charge as trustee-in-trust and he gives no accounting to his people or to anyone else of the use of this immense sum. Is there any other body of people in the world so subservient that they will pay their money in vast sums to those who never account for their use and who have even excommunicated those who asked for an accounting?

When President Joseph Smith travels through Mormondom it is like the passage of a king among his subjects. We read of the streets being lined with children who threw flowers into the cars in which his party rode, of multitudes greeting him with music and acclaim. But Brigham Young, according to reports printed fifty years ago, has not yet been outshone by his successor; for we are told in the *Deseret News* of September 18, 1867, that President Young made a tour of the Northern settlements and "at all these settlements, the president and his friends were greeted in the usual manner, by processions of school children and grown people, mounted escorts, brass bands, triumphal arches, banners, flags and mottoes and in many instances, great public feasts."

The Mormons do not report the number of their members at their Conferences, as all other churches do. The President of the organization simply reported that the work of the

church is growing and that there are now in the church 797 wards, 38 branches, 74 stakes and 21 missions. It was also reported that "there are in the church today 11,835 high priests, 10,497 seventies, 30,017 elders, 9,387 priests, 11,429 teachers, and 23,623 deacons." Adding these together we find a total of 96,788 church offices. By way of comparison it may be interesting to note that the Presbyterian Church in the U. S. A. reports 9,751 ministers, 501 licensed preachers, 43,758 elders and 16,963 deacons or a total of 60,973 church offices for 1,604,045 communicants. The Mormons have one half as many more officers as the Northern Presbyterian church. If they have communicants in the same proportion, their membership is over 2,500,000. But the probability is that they have a larger proportion of members in their official force than do most churches.

The inculcation of a blind belief in the divine authority of the priesthood and especially of the President of the Mormon church is continually practiced by the Mormon leaders. It is one of the great dangers of the system. President M. Penrose at the recent Mormon Conference is reported by the official organ of the Mormon church to have declared that the present head of the Mormon church, Joseph F. Smith, held "as much authority and a little more than did the Apostle Paul of old." "The prophet, seer and revelator of this dispensation," he said "is Joseph F. Smith, who receives the word of the Lord in its latest form and it should be heeded if necessary, regardless of what is written." He impressed upon the people the necessity of not raising questions as to the soundness of doctrine by quoting Scripture that would raise dissension. "If all will follow the instruction of their leaders they will always be found in the straight and narrow way. No matter what commandments may have been given in former days," said President Penrose, "the Saints today are first of all under the leader-

ship of the present church head. Times change and circumstances alter cases; it is essential to have instructions for the present time, now, today." It is clear to any thinking person that such obedience as the Mormons are taught to give is most dangerous and will lead to ruin when it puts thousands into the power of an unscrupulous man.



MILLIONS OF MATELESS GIRLS, BIGGEST OF AFTER-WAR PROBLEMS

Under the above heading, in the boldest of type, appears the following among much other of its kind from the pen of Geoffrey Singleton in the *Deseret Semi-Weekly News* of August 30th, 1917. It appears as special correspondence from London, England.

In a recent sermon at St. Paul's cathedral, London, the bishop of Peterborough said:

"One of the tragedies of the war is that the wholesale destruction of young manhood will have the effect that many thousands of girls will never know the joys of motherhood."

That is a tragedy which no one can estimate now, but it is becoming more terrible as the war goes on. The first armies in the field were composed largely of married men, husbands and fathers. The new levies are composed of young men, most of them unmarried. The new casualty lists represent the loss not only of the men of this but of those of the next generation.

Here are some figures by which the extent of this tragedy can be measured:

Several months ago the German military authorities admitted that nearly 1,500,000 men had been killed. By this time the number, even at the German's own calculation, must be nearer two million. Most of these men came from the older troops, but of those who were twenty-one and less when the war broke out, the greater number were unmarried.

Since last December the Germans have been using up the classes of 1917 and 1918. The class of 1919 is already in training. These, the husbands and fathers of the future, are or will be in the firing line all this year; at the end of that time the class of 1920 may be called.

No exact figures are available, but it is generally supposed that a class comes to 500,000 men. The three classes of youths already in action total a million and a half men. If the war goes on, half a million of these can be counted out.

The Austrian situation is still worse, for their new classes were called up several months before the German. There, too, in the new classes of soldiers, half a million men must be written off as lost to the world.

In France the situation is better, for the French have consistently been able to reserve their new classes until several months after the Germans had put the boys of the same age into the firing line. But a crisis has come in France, too.

Although Britain did not have a large force in the field at the beginning of the war, and therefore has escaped the brunt of the earlier casualties, her losses since the battle of the Somme began have been terrible. Her young men are being called up, slowly but inevitably, to take their place in the line.

Four to Five Million Youngsters Gone.

Counting all the belligerents, it is safe to say that within the year the world will have lost between four and five million men who have not known marriage or fatherhood. In those countries where the male always has been numerically stronger than the female, the effect will not be felt immediately. In countries like England, where the percentage usually has run 55 of women to 45 of men, the effect will be overwhelming.

This is now realized by thinking people, and the bishop of Peterborough only expressed what many feel when he said, in the same sermon:

"One grave question of the future, perhaps of the near future, is the ideas of marriage which will prevail. It is possible that the holy estate will be attacked in a way we never have known; we may be confronted by the efforts of many people, in view of the present unprecedented situation."

What are "the efforts of many people," to which the bishop refers? In general they fall into two divisions, indicated by these two questions:

Will the world go in for polygamy after the war?

Or shall we have a world where there is neither marriage nor giving in marriage?

From the day Great Britain set half a million women of all degrees working at munitions, wisecracks have announced that marriage was done for. A little prematurely they declared that the women of after-the-war would be economically independent and would not need to marry. They said she would choose her husband where she liked and keep him as long as she chose and no longer.

And now comes a German, Major General Andres, attached to the Turkish army, who declares in all sober seriousness that the only hope for his country is in the adoption of polygamy. Rumors have had it long ago that the German government was drawing up a plan for limited polygamy, but no sure foundation has been found for these reports. Yet it is clear that something like polygamy is being considered for the devastated countries of Europe.

What Really is Likely to Happen.

Between these two extremes some change will probably come over the institution of marriage as we know it today. The war which has torn up men's lives by the roots is not likely to be a respecter of conventions. What will be the new relationship between men and women after the war?

Although it is too early to predict, the war has gone on long enough to make certain definite tendencies visible. They are full of perplexities and dangers; to meet the new conditions,

men and women will have to see clearly and to think hard, without prejudice. American men and women will have to think as hard as the rest. The freedom of the world depends on the way in which the war is won; the happiness and even the existence of humanity depend on how we meet the great after-war problem. For war is not only a terrible scourge; like many diseases it leaves awful after-effects which have to be slowly cured.

The writer then goes on to point out the mistake of those who argue that women of after the war will be economically independent and will not need to marry and therefore are not likely to do so, to rehearse the conversation he had with a woman of wide experience in dealing with girls in munition factories in England to the effect that the innate desire of women for motherhood is such that absolutely nothing can prevent their purpose to carry out the desire to the best of their ability in some form—and then significantly adds:

Possibly those who announced the dissolution of all marriage ties will have some reason to claim they were right. Some countries are less strict than others in regard to marriage; in parts of southern Europe, for instance, illegitimate children are recognized by the law as having claims on inheritance. If the necessity for repopulation becomes very acute, it is quite likely that children born out of wedlock will receive fuller recognition from the law and possibly from society. When Germany reports that she has suffered over 4,000,000 casualties, she means although she does not say, that of the fathers of this and the next generation, one out of every four or five is dead, disabled, wounded or missing.

When Marshal Joffre told the United States that France was "bled white," he meant that the husbands and lovers of France were all either at the front or dead on the field of honor.

Can you wonder that Germany is thinking seriously of polygamy?

After reading the above can any intelligent person doubt the deliberate purpose of the Mormon officials, through the columns of their press at least, to encourage the practice of polygamy in the war-stricken countries? Will those of our Gentile population who are wont to believe the oft-repeated fabrications of Mormon leaders to the effect that the Mormon church has given up the idea of polygamy, please explain the appearance of such fallacious reasoning as the above so prominently displayed in the Mormon press?



TEACHINGS TO BE REFUTED

Note:—Our readers will be interested in knowing that under existing arrangements brief articles dealing with historical and doctrinal topics relating to the Church are published at weekly intervals in some of the leading newspapers of the country. These articles are written by Dr. James E. Talmage, and each contribution is complete in itself as a concise and simple treatment of the respective topic. While intended primarily for non-members of the Church, the short contributions are of decided value to our own people, and some of them will appear from time to time in the columns of *The Deseret News*.

The above self-explanatory note appears at the close of occasional articles in the *Deseret Semi-Weekly News*, the official organ of the Mormon church. That our readers may be able to judge accurately of the paid advertisements of Mormon doctrines now being extensively printed in the secular press throughout the country and therefore know the better how to steel themselves and their fellows against the same, we give below quotations from a few of the most recent articles that have appeared. They are all from the

pen of Dr. James E. Talmage, Mormon apostle.

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (See Pearl of Great Price, Writings of Joseph Smith, 2: 8-19.)

Thus ended the long night of spiritual darkness in which man had groped for centuries. Thus was begun the dispensation of which the ancient prophets had spoken, in preparation for the coming of the Christ to reign on earth as Lord and King.

This glorious and unprecedented manifestation of the Father and the Son to a mortal was followed in later years by visitations of angelic personages through whom the Holy Priesthood was again restored to earth, and under whose direction the Church of Jesus Christ of Latter-day Saints was established in April, 1830. Joseph Smith was a prophet of the living God. His testimony is before the world. The saving ordinances of the gospel are again administered under divine authority, and the means of salvation are offered freely to all mankind.

* * * * *

Multitudes have been troubled by the disquieting query as to why the gifts of prophecy, visions, revelation, healing, and the power to speak in diverse tongues are not apparent in the sectarian churches of modern times, and have found partial satisfaction in the assumption, unfounded and un-

scriptural though it be, that all such gifts and graces ceased with the passing of apostolic days and are not required as testimonies of the spirit in a more enlightened age. That these spiritual gifts and graces ceased as the passing Primitive Church progressed is doubtless true; but that the cause of the cessation was anything else than sin by which the apostasy was brought about is disproved by Scripture.

The Church of Jesus Christ of Latter-day Saints rejoices in the possession of the several gifts and graces with which the Church of old was endowed; and within her pale signs do follow them that believe. Come and see.

* * * * *

Revelation, direct and personal from God to men, is the dominant theme of Scripture. . . .

Continued revelation of the Divine will and purpose is in harmony with the spirit of the times. . . .

Revelation is God's means of communication with His children, and we deny the consistent and unchangeable character of Deity when we say that God has revealed Himself to man, but cannot or will not do so again. Is it reasonable to hold that in one age the Church of Christ was blessed, enlightened, and guided by direct revelation and that at another time the Church is to be left to itself, sustained only by the dead letter of earlier days? . . . Those who deny the possibility of present day revelation are not distinguished by originality; they follow a beaten path, hard trodden by ignoble feet. . . . These prophecies have been fulfilled to the letter in modern time, the first by the bringing forth of the Book of Mormon and its publication to the world; the latter by the inauguration of vicarious work for the dead through the personal visitation of Elijah, a work now in vigorous prosecution in the temples erected and maintained by the Church of Jesus Christ of Latter-day Saints.

MORMONISM

It is most gratifying to learn from recent articles in *The Presbyterian* that many people in the United States are taking a new interest in the Mormon question, and are active in combatting the Mormon menace. Too often the attitude of the American republic has reminded me of a story told me by a gentleman and a friend of his in Beirut some years ago. This gentleman had recently taken a trip on the Mediterranean, and his friend had lent him a copy of "The Lions of the Lord" to read on shipboard. This book is the best refutation of Mormonism in story form that I have ever read; so I was interested to hear what impression it had made. I was hardly less astonished than this gentleman's friend when, in answer to the latter's question, "Where is that book?" he replied, "Down in the bottom of the sea!" When asked for an explanation, he said, "I began to read the book, but I found it so awful that I said, 'If these stories are not true, the writer should never have invented them; if they are true, then I don't want to hear about them.' So I went to the ship's railing and threw the book into the sea." That seems to be the attitude many people in the United States have often taken; the accounts given by the Presbyterian missionaries in Utah are so awful that if they are not true they should never have been circulated; if they are true, they do not want to hear them.

During a term in the University of Leipsic I attended regularly the Mormon meetings each Sabbath. At that time Leipsic was the center of the Mormon propaganda in that section of Germany; all the new "missionaries" came there before being sent to their field of work. As a result, I met many young men starting out on their "mission." I had many conversations with a young man who had been in Germany about two years. "I suppose," I said, "that your main object is to get emigrants to go to Utah?" "Yes," he replied, "but we never send them till they are thoroughly converted," that is (as I understand it

from experience in the Synod of Utah) till they are ready to obey the Mormon "church" and to accept all its statements without question. "What about polygamy? How do you preach it?" I inquired. "Well," he said, "I have found that that is the hardest thing to get the people to accept; for some reason or other, they all seem to object to polygamy."

The last Sabbath I spent in Leipsic, I took occasion in the evening to walk a mile with one of the members of the Mormon community, a man from the laboring class, whom I had often seen. He was a man with a common-school education, I should judge. I told him that in the investigation before a committee of the Senate, an "apostle" of the Mormon "church" had acknowledged that though he knew it was against the law of the land and the law of God, yet he was living in polygamy. "I know very well," replied my German friend, "that you read this in a newspaper; but I know also that it is false, for if an apostle were to do such a thing the president of the church would dismiss him at once."

As I had simply read the statement, I thought I should tell him something I had experienced; so I continued: "In the town where I used to live they taught a catechism in the Mormon Sunday-school in which was the question, 'Are there more gods than one?' and the answer, 'Yes, many'; and the Mormon bishop told me that you could count and count and count, and be no nearer the number of gods when you finished than when you began." "Now I know," exclaimed this German Mormon, "now I know you are lying; any little child knows better than that, any child knows that there is only one God." "All right," I said, "hold fast your belief. You believe there is only one true God and you believe in Jesus as your Saviour, do you? Then keep this faith; don't let the Mormons lead you away from it."

I might have told him many other stories of actual experiences among Mormons, but he was not well enough acquainted with me to accept my statements. Evidently, too, he was not yet

so thoroughly converted to Mormonism as to be ready to be taught polygamy and polytheism. I only hope he held fast to his faith in the Lord Christ.

During that term in Leipsic a friend of mine and I asked several times for the address of the Mormon headquarters in Berlin, but the "missionaries" would not tell us; we concluded that they thought we had given them enough trouble there, and they did not want us to interfere with the work in the capital city. The only supervision of the work by the police that came to my notice was on Easter Sunday, when they were not allowed to hold a service. Whether there was vigilant police inspection or not, I am unable to say; but certainly there were many "missionaries," and they were very active in their propaganda.—H. G. H. Kodoli, S. M. C., India.

The Presbyterian, July 20, 1917.



BRINGING THE TITHES INTO JOSEPH'S STORE HOUSE

Mrs. Frances J. Diefenderfer

Stake Conferences mark the opening of fall activities among the Mormon people. Bishops of wards and Presidents of stakes are energetically pushing their interests. At a recent quarterly Conference held in Ogden the Saints were urged to "pay their tithes promptly and thus save themselves much embarrassment." Young people were advised to marry in the Temples as commanded to do heretofore, with the admonition that "only Temple marriages are performed according to the word and authority of the Lord."

August 25-26 a large conference meeting was held at Lovell, Wyoming, 938 attending the first day; reports of Bishops were "most encouraging," large increases were reported in tithes and offerings, Religious Class work was emphasized, ward teachers reported one hundred percent of families visited each month and special emphasis was placed upon the importance of living

up to the duties imposed by the Priesthood. At the Sunday afternoon session Elder Richards urged the people to obey the call of the church and closed with an appeal to young people: "Face the situation squarely in regard to proper marriage in the Church and in the Temple."

Scarcely a single gathering of these people is reported without reference directly or indirectly to the polygamous marriage ceremony. This might not always appear on the surface to those who do not understand the perverted teaching of the sect. Charles W. Penrose, (second Councillor to President Smith) has just returned from a tour to the Pacific coast. While there he attended some of the services being conducted by Rev. William A. Sunday in the tabernacle at Los Angeles. In an address delivered in the tabernacle in Salt Lake City, September 9th, Mr. Penrose denounces the noted evangelist in no uncertain terms because he preached from Malachi 3:10, "Bring ye all the tithes into the store-house." He asserted that his whole sermon was a plea for money, "never once did the preacher explain what one must do to be saved but harped on the saving grace of Jesus Christ." He further says, "We Latter-day Saints have practiced the principle of tithe for many years and are a most prosperous people and I am glad we do not have to stick a plate under people's noses every time they enter the tabernacle." He neglected to say however that the tithe is demanded of all Mormons before they enter the church and their standing depends upon their obedience to the demand of the Priesthood, "Take counsel—pay—and obey." In the closing words of this same sermon Mr. Penrose refers to the appearance of our Saviour to Mary in the garden after his resurrection and his "significant remark to her" when she spoke to him; again presuming to insinuate that Christ had lived in a polygamous relation with these women.

The President of the Mormon church is also President of a score or more of commercial enterprises;

among these, "Zion's Co-operative Mercantile Institution," so generally advertised all over the west as Z. C. M. I. They have just increased their capitalization from \$1,077,000.00 to \$6,000,000.00. Fifteen new sugar plants are being erected this year; four of these are in Utah, others in Wyoming, Montana, Idaho and California, all Mormon territory. Special and regular dividends are declared constantly on stocks and investments held by the hierarch and owned by the Mormon church of which Joseph F. Smith is Trustee in Trust. For many years he has received tithes yearly from every part of the world. No accurate account is given of these funds. He invests as he wills as a trusted, trusty, trustee-in-trust for the Mormon church, responsible to no one but himself.

Is it not time for the American people to arise and suppress such a monarch and practically supply to the priest-ridden followers of such a system the freedom and loyalty of which we boast so much?

Erie, Pa.



LETTER FROM SECRETARIES

Mr. and Mrs. Irvin M. Johnson

Determined and widespread efforts by the Mormon hierarchs to prepare the minds of the American people to complaisantly receive and accept as a necessary evil the damnable doctrine of polygamy for replenishing males for the nations now at war, is plainly revealed in the extensive syndicated articles that are appearing in the secular press under indicated authorships of Mrs. Susan Gates Young, a daughter of the infamous Brigham Young, and Dr. James E. Talmage, of the Council of the Twelve, and others.

What is going to be the answer of our Protestant ministers to this horrible and unholy campaign of the Mormon hierarchs to make good their boast of world-wide polygamy by the close of the war?

After closing our headquarters at Watertown, N. Y., August first, we re-

turned to Philadelphia via New York city. While there, we called at the Book Store of the Eastern States Mission of the Mormon "Church." It is located at 1140 Bedford Avenue, Brooklyn, directly opposite the Bedford Branch of the Y. M. C. A. in an important residential section of Brooklyn. Nearby, at 263 Gates Avenue, corner of Franklin Avenue, is a magnificent red brick mansion in which resides His Eminence, the Rev. Walter P. Monson, President of the Eastern States Mission.

We were unknown to the affable young men in charge of the store. After making minor observations and investigation of certain books, including the Book of Doctrine and Covenants, with its section 132, Revelation on Plurality of wives, our questions became more pointed, answers became more evasive and interest became more intense—so much so that the young men decided among themselves that President Monson should come to their rescue. His coarse and corpulent presence soon graced the little assembly of Mormons and "Gentiles," and voices grew more sonorous as polygamy was stoutly defended and as crusaders against their unholy purposes were soundly denounced. It was quite evident to us that the missionaries up the State had been reporting to their president and master the progress of our crusade, also the increased difficulties experienced by them in their work of proselyting among people informed as to the true nature and workings of the Mormon system.

Monson and his missionaries said: "Polygamy is coming and coming fast. It will soon be practiced all over the world as a result of this war."

Meetings addressed by Mrs. Lulu Loveland Shepard and not previously reported were held in Palaski, Mexico, Port Leyden, Boonville, Lowville, Sandy Creek, Adams, Adams Center, Henderson, Copenhagen, Evans Mills, Philadelphia, Gouverneur, Antwerp, Canton, Norwood, Massena and Thousand Island Park.

The extreme heat of July and early August and interest in the progress of the war did not deter large audiences from assembling. At Potsdam the good women changed the place for Mrs. Shepard's second meeting from the Presbyterian church to the Opera House that a larger number of people might be informed as to the true nature of the doctrines being promulgated by the Mormon missionaries who were operating out of Potsdam.

Northern New Yorkers are to be congratulated on having two good dailies—the Watertown Times and the Watertown Standard. They rendered our Crusade generous support, thereby serving equally well and warning their constituency against giving support and encouragement to missionaries from a hostile kingdom.

We are now making our headquarters at Rochester—the center of this Mormon Conference. Arrangements are well under way for excellent meetings to be addressed by Mrs. Shepard, also by our General Superintendent, Dr. James S. Martin.



AN INTERVIEW WITH MORMON MISSIONARIES

By A. C. Latimer

(Note:—Mr. Latimer himself is a converted Mormon and is in Kansas making bookings for Attorney Vernon J. Danielsen. The following interview is typical as a revelation of Mormon belief in a revelation superior to the Bible and that Christ was a polygamist.—Editor.)

I am glad to report that our work in Kansas is causing the people to "sit up and take notice." It brings them face to face with facts and figures.

Our speaker, Vernon J. Danielsen, the ex-Mormon high priest, is holding meetings every night speaking to large audiences. He just finished four lectures in Hutchinson, Kansas. Every meeting had a full house. Mr. Danielsen is in Southern Kansas now. He has spoken in Wellington, Arkansas

City and Winfield, and has held meetings for a week in Wichita, Kansas.

Nearly all towns in Kansas have Mormon missionaries, Wichita having eight elders and four ladies doing door to door work during the day and preaching on the street at night. The ministers were therefore anxious for Mr. Danielsen to come, saying that our work is greatly needed.

While I was at the station at Marion, Kansas, waiting for my train I noticed two neat young men sitting opposite to me. They kept looking at one of my cases which has the word "The Christian Statesman" pasted on it.

Soon the older one said "Are you a magazine agent?"

I told him I could take subscriptions for a Christian magazine.

He said "So can I," at the same time presenting the Liahona, the elders journal, an official organ of the Mormon church.

He asked if I would like to subscribe for his little magazine.

I asked him of what it treated.

He said, "The restoration of the Gospel. We have taken fifty-five subscriptions since we left Kansas City."

"How long has that been?"

"We left about a week ago for Hutchinson, Kansas. You know there was a fellow down there lecturing against us and we went down to distribute literature at his meetings."

"Why should he lecture against you and what was the nature of his lecture?"

Elder: "I never saw the man before but I have been told that he is an ex-high priest of our church."

"Did he tell the truth?"

Elder: "Yes, some things were true but he is just as sure of hell as that there is such a place."

"Why is that, if he is telling the truth?"

Elder: "Well you see we have a Temple."

"A Temple, what is that?"

Elder: "It is a place to worship God and administer the higher ordinances of the Gospel, our washings and anointings, vows and oaths, etc. You see he has broken his vows and oaths

and has revealed to the world the most holy of God's laws. He has sinned against the Holy Ghost."

"Is your church a secret organization?"

Elder: "The Scripture says 'Surely the Lord will do nothing except he reveals his secrets to his servants the prophets'."

"Did Christ teach in secret or did he teach with an open book?"

Elder: "Well there were a lot of things Christ taught that the book don't record."

"What are they?"

Elder: "Well, his marriage for one thing."

"You mean Christ was a married man?"

Elder: "Certainly, Mary and Martha her sister were his wives. He was married at Cana, that is according to Orson Hyde in Journal of Discourses, Vol. 2."

"But is that Scripture?"

Elder: "I don't know about that, but we are told if there is any conflict between the written word and the living oracle we should accept the later."

At this point the train arrived and they rushed to catch it.

One had met the minister at the little town and asked him if he would not like a little light upon the gospel.

We have six weeks work in Kansas yet for we are just getting started. I think by the time we get through here the Kansas people will not be so eager to subscribe for Mormon magazines.

Wichita, Kansas.



Our Immediate Duty

In these six months "the fiery trial and sacrifice" have left us almost unscathed. Our Allies' armies have borne the heat of the battle as they have borne it for more than three years. But they are living and fighting, **buoyed up** by the knowledge that we are coming with all our tremendous offensive of men and money to their assistance. Every day, while they wait for us, they lay down **their lives by thousands**, either in battle or in the territories made desolate by war.—**Literary Digest.**

ITEMS OF NEWS

Mr. and Mrs. Irvin M. Johnson are still laboring in Rochester, N. Y., and vicinity where they are making bookings for Mrs. Shepard and the General Superintendent.

Mrs. Lulu Loveland Shepard has spent the past month speaking in New York State, especially in the city of Rochester and vicinity. She reports interesting meetings.

Mrs. Frances J. Diefenderfer, President-at-Large of the National Order of Anti-Polygamy Crusaders, recently spent an afternoon in our Pittsburgh office. Mrs. Diefenderfer is now on a speaking tour in the East.

Arrangements are progressing for the Annual Convention of the National Reform Association in Pittsburgh December 2nd to 4th. See elsewhere in this issue for a fuller announcement of the same.

The General Superintendent, Dr. James S. Martin, left Pittsburgh the morning of the 20th ult. for Rochester, N. Y., where he expects to spend a few weeks, specially in the interests of the Crusade against Mormonism.

Mrs. D. R. Bishop of Minneapolis, Minn., has twice written us of late for desired information on Mormonism, having been referred to us by The Christian Herald of New York, she says.

Dr. J. Renwick Wylie, Pennsylvania State Secretary, in addition to his pulpit work on Sabbath and office work during the week days, has for the past month addressed numerous church courts in widely scattered sections of the country in behalf of the approaching World's Citizenship Conference.

Dr. Larimore C. Denise, Assistant Superintendent, in addition to his office work has been doing much speaking the past month not only on

the Lord's Day but also during week days, especially at church court meetings and in behalf of the Third World's Christian Citizenship Conference. He is now in charge of the office, in the absence of the General Superintendent.

Mrs. Frances J. Diefenderfer, President-at-Large of the Order of Anti-Polygamy Crusaders, has, for the past two or three weeks, been on an Eastern speaking tour—in Pennsylvania, New Jersey and New York.

At a recent meeting of the Executive Committee of our Association a special representative was chosen to go abroad in the interests of the Third World's Christian Citizenship Conference. This representative is now en-route, having sailed recently from an Eastern port. We hope to have a message from him for the December issue.

The Rev. George H. L. Beeman, one of our Field Secretaries, spent the past month in Ohio and West Virginia, making bookings for the Assistant Superintendent and himself, addressing church court meetings and speaking in pulpits in behalf of the work of our Association, especially the Third World's Christian Citizenship Conference.

Messrs. A. C. Latimer and Vernon J. Danielsen spent the month of October chiefly in Kansas, from Kansas City on the east to Wichita and towns surrounding on the west. They report activity in many places on the part of Mormon missionaries and consequently interest in the anti-Mormon Crusade among not a few of the residents.

The Woman's Home and Foreign Missionary Society of the Broadway Presbyterian Church, New York City, has taken action heartily commending the National Reform Association for

its Crusade against the crimes and treasons of the Mormon hierarchs and especially for its effort to secure an anti-polygamy amendment to our Federal constitution.

The editor of the Central Christian Advocate, Kansas City, Mo., writes thanking us for the information recently sent the religious press of the country concerning the Mormon Syndicated articles now appearing in the secular press covertly advocating polygamy for the filling up of the ranks decimated by war. The article sent out by us has appeared, in part or in whole, in numerous religious journals.

The Pennsylvania State Superintendent of Public Instruction writes: "Beyond the reading of the Bible during opening exercise, no Biblical instruction is given in our public schools. I can not say that this is satisfactory, but it is all that is possible in very many school districts of the Commonwealth." The above came in answer to our inquiry as to the custom in regard to Biblical instruction and its effect in the schools of Pennsylvania.

"Dr. McGaw did splendid work here which was much appreciated; also at Coulterville and Sparta. Wish he could be heard all over the country on 'America's Need in the World War'." Thus writes the pastor of a church in Oakdale, Ill., where, and in the vicinity of which, our National Field Secretary, Dr. James S. McGaw, recently addressed union meetings of the churches in the interests of the work of our Association.

A lady well advanced in years writes from Watertown, N. Y., saying that she has twice visited near Salt Lake City where she met the first Mrs. Brigham Young thirty-five years ago. She strongly advocates "the conscription of every living man of the Mormons from 16 to 50, the transporting of them to France for special training and the placing of them in the very front ranks of the fiercest battles." From this it is quite evident that she

would not mourn their decimation, even their obliteration.

On October 4, two days before the adjournment of the first session of the 65th Congress, the House passed Senate Concurrent Resolution 12 printed in full in our last issue—a resolution requesting President Wilson to appoint a day of prayer for the success of our armies and victory for the cause we have espoused. He appointed October 28. The National Reform Association, by act of its Executive Committee, urged the President to issue a distinctly Christian proclamation.

Dr. James S. McGaw, our National Field Secretary, has been the past month speaking almost day and night in the interests of the Association's work. He has addressed church courts of practically every evangelical denomination from Illinois and Indiana on the West to New Jersey and New York on the East. He goes this month to Louisville, Ky., where he is, on the 13th inst., to address the National Purity Congress on "The Family and the State." He is also to address some church courts enroute in the interests of the World's Conference.

Great interest was this year manifested in the observance of the Day of Prayer for Schools. As a single evidence of this, typical of others of a similar character, we quote the following from a letter received from the superintendent of the public schools of Sparta, Ill.:—

"Please send at once enough literature to supply ten pastors who will hold services and give addresses in behalf of the public schools September 9. I am anxious that this may be a big day in our city for the schools. If you prefer you may send the supplies to me and I shall be pleased to distribute the same as I complete arrangements for the observance of the day. Otherwise, I am suggesting the names of the ministers." The supplies were sent the Superintendent.

Drs. McGaw, Denise, Wylie and Martin have spent much time the past month in addressing conferences, conventions and numerous church court meetings in the interests of the Third World's Christian Citizenship Conference. So numerous were these assemblies where the privilege of presenting the claims of the Conference was granted and so great the difficulty of reaching them, that it was found necessary to enlist the help of many other speakers than the above-named.

Among these were Drs. J. M. Wylie of Kansas City, Mo.; William Parsons of Des Moines, Ia.; Turner Foster of Cedar Rapids, Ia.; W. C. Vitz of Indianapolis, Ind.; T. C. McKnight of Chicago, Ill.; E. L. McKnight of Morning Sun, Ia.; F. M. Wilson and M. M. Pearce of Philadelphia, Pa.; M. S. McMillan of Princeton, Ind.; J. S. McMunn of East Greenwich, N. Y.; S. B. Dunn of Long Island, N. Y.; Geo. H. Beeman of Wooster, O.

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

Representatives of various religious bodies are already being chosen to attend the Third World's Christian Citizenship Conference in Pittsburgh, July 2-9, 1918. This of necessity must be done long in advance of the Conference because many of the church courts hold their annual meetings in the fall.

Our speakers have appeared before many of these ecclesiastical gatherings. In every case they have been greeted courteously and some form of favorable action has been taken. We have not learned of any religious body before which the plan and purpose of the Third World's Christian Citizenship Conference has been presented, that refused to endorse the Conference or declined to be represented at it.

On the other hand resolutions in various forms have been adopted expressing approval of the National Reform Association and of the coming Conference.

One of these resolutions which we have before us is typical of many. It reads as follows:

"Whereas, we have had the pleasure of listening to an address by a representative of the National Reform Association, calling attention to the work of the said Association and its forthcoming Conference, The Third World's Christian Citizenship Conference, to be held in Pittsburgh, July 2-9, 1918;

"Resolved, that we heartily concur in the aspirations and aims of the said Association, and recommend that one delegate from each conference be chosen by the respective ministerial conventions, the expenses of whom shall be defrayed out of the conference expense fund. And further, that we encourage individual congregations and societies to send representatives to said Conference."

Some of the religious papers in announcing the Conference have made editorial comment upon it. The only criticism which has come to our notice is that of the editor of the Christian Herald who devotes a first column editorial to the Conference, approving it but expressing the opinion that it should not be postponed until the close of the war but that, irrespective of the time of peace, the Conference should be held soon in order to be of influence when the hour for peace comes.

In this opinion many leaders of the Association share and the date has been fixed for July 2-9, 1918, unless some unforeseen event should transpire.

The editor of the Pacific Baptist, in writing of the Third World's Christian Conference says, "If the Pittsburgh Conference is on a par with the Portland Conference it will be worthy of a good attendance."

The most important step taken recently in behalf of the program is the decision to send a representative abroad at once to secure speakers for the Conference from Europe.

Progress is being made by the twelve world Commissions which have been appointed to report on important problems, such as world reconstruction, capital and labor, Mormonism, social purity, etc.

The Superintendent and his associates have been speaking and working hard in the interests of the Conference. They expect their work to increase as the Conference approaches.

The Convention in Pittsburgh, December 1-3, will be a foretaste of the greater gathering to follow next July.

Individuals who are planning to attend the Conference are sending in their names. This is of service to the Association, as well as to the attendant.

In telling us of his prospective attendance, Rev. J. Eugene Dietterich, D.D., pastor of the First English Evangelical Lutheran Church of Duquesne, Pa., writes: "I attended the First World's Christian Citizenship Conference in Philadelphia and have in my library a bound volume of the addresses. I am glad the Third Conference is coming to Pittsburgh where it will be my privilege to attend every session. I shall do all I can personally and through my congregation and its organizations to announce the Conference and add to its representative character by having delegates appoint-

ed. I pray for its success and believe great and lasting good will result. What little I can do, I am at your service."

Interested persons and prospective attendants should send in their names and addresses at once to the National Reform Association, 603 Publication Building, Pittsburgh, Pa., asking for further information or informing us of their intention to be present.



The following is the noteworthy proclamation, the prefatory paragraph being omitted, of Governor Brumbaugh's proclamation for the Day of Prayer for our country:

"Whereas, the President has wisely designated the Christian Sabbath day for this purpose, thus manifesting his belief that only through God and by the teachings of our Lord, Jesus Christ, can we arrive at honorable and permanent peace, and rightly guide the peoples of the nations in their advance to high and holy living; Now, therefore, I, Martin Grove Brumbaugh, Governor of the Commonwealth of Pennsylvania, do hereby call upon and urge all our people to assemble on that day in their several places of worship to pray to Almighty God for guidance in all national and personal duty, and to supplicate our Divine King—the Lord and Savior of mankind—to bring about a speedy and honorable and enduring peace, 'making the kingdoms of this world the kingdom of our Lord and of our Christ,' and assuring thus to all mankind justice, peace and mercy."

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The Third World's Christian Citizenship Conference

Under the auspices of the

NATIONAL REFORM ASSOCIATION

JULY 2-9, 1918

PITTSBURGH, PA., U. S. A.

By the Editor

In a foreword President Woodrow Wilson expressed it as his hope that the Second World's Christian Citizenship Conference held in Portland, Oregon, might "help the country think out the **application of true Christianity to the problems of citizenship.**" He said, moreover, that "It is certainly one of my deepest convictions that there can be no inspiration in the performance of public duty **without the quickening of Christian principles.**"

The Third World's Conference proposes to help both our own country and other nations not only "to think out the application of true Christianity to the problems of citizenship" but also to the problems of the nations of the whole world in their relations with one another. The warring nations of the world to-day stand sadly in need of the "quickenings of Christian principles" to guide them in their efforts to bring about a world peace that will be permanent.

After the shock of war with its terrible sufferings, loss of human life and tremendous expense the peoples of the earth will be casting about to find a true basis for a lasting peace. Their minds are plastic and open as never before for the consideration of Christian principles as the supreme solvent for international problems. The present is a most opportune time for Christian patriots to declare these principles to the nations. In no better way can this be done than by holding the proposed Third World's Christian Citizenship Conference. Nothing else will so magnify and herald abroad to the ends of the whole earth the Christian principles of civil government.

REMEMBER!

The Date—July 2-9, 1918.

The Place—Pittsburgh, Pa., U. S. A.

The Purpose—To hold up Christ and his teachings as the solution of the great world problems.

THINK ABOUT THIS CONFERENCE.

PRAY FOR IT.

INTEREST OTHERS IN IT. WRITE US FOR LITERATURE.

COME.

A Word From The New Editor

The call has come to us to take up the work of editing the Christian Statesman. This we regard as a great work. The Christian Statesman holds a unique place in the field of reforms. It contends for nothing less than the application of the principles of righteousness to civil government. It speaks for a great body of Christian patriots who hold the highest civic ideals. In its columns have spoken the greatest minds in Christian political thinking of our age. It has come to be regarded as authoritative in its distinctive field.

The present breaking up of the foundations of human society and the immediate need of laying anew more secure foundations have opened up a field wider and more receptive than ever before for the promulgation and application of Christian principles to the problems of civil, social and economic life. The ear of the world is more ready than ever before to listen to the message not only that God Almighty is Sovereign over the nations but also that His Son Jesus Christ is a divine King to whom God has committed the rule of the world and that the civic teachings of the Bible constitute the highest code of ethics for national and international behaviour.

For us to have a part in this great work for which the Christian Statesman stands we consider an honor high indeed and an opportunity for Christian service second to none other.

The able body of editors and contributors who have been connected with this magazine have followed certain fixed policies. It shall be our aim not to disturb these policies but rather to maintain them and to help carry them out to their logical conclusion.

And now dear readers and fellow workers we invoke your forbearance, an interest in your prayers and your hearty support. Let us all join hands to make the Christian Statesman all that its name implies and all that our most cherished ideals suggest. It shall ever be my prayer and constant purpose that with divine help I may ever magnify Christ and hold Him up as the King and Lord over the nations whose pressing needs He can and will most readily meet if they but recognize Him and seek His help.

IRVIN A. BLACKWOOD.